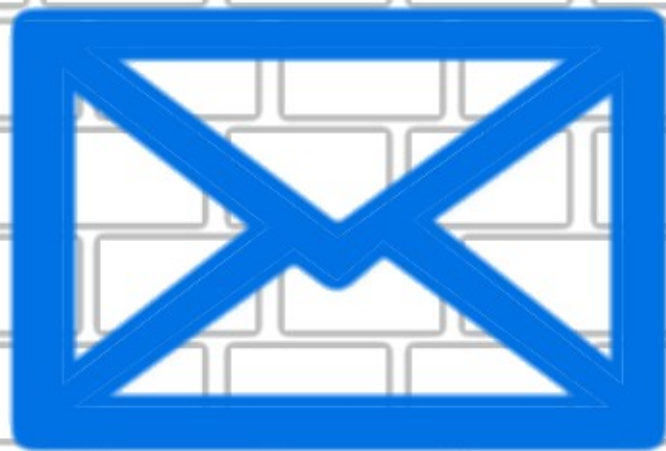


Eman-e-Rhais



sMs Club

In the name of Allah, the Beneficent, the Merciful

"O My Allah! Do not turn my grave in the idol that may be adored"

THE TOMBS THE FAIRS

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NOTE

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In the name of Allah, the Beneficent, the Merciful

THE TOMBS - THE FAIRS

الْحَمْدُ لِلَّهِ مُحَمَّدٌ وَنُسُجُونَهُ وَنُسُجُونَهُ وَنُسُجُونَهُ وَنُسُجُونَهُ وَنُسُجُونَهُ وَنُسُجُونَهُ وَنُسُجُونَهُ وَنُسُجُونَهُ وَنُسُجُونَهُ وَنُسُجُونَهُ
شَرُّوا أَنْفُسَهُمْ مِنْ سَيِّئَاتِ أَعْمَالِهِمْ بِاللَّهِ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ
فَلَا مَادِي لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All the extolment be to Allah, we praise Him and seek His help and apologize to Him and believe in Him and find refuge in Him from the mischief of ourselves and the vices of our deeds. Whom Allah guided none can mislead him and whom He sent astray none can guide him. And I witness that there is no Ilah except Allah and that Muhammad (s.a.w.) is His slave and apostle.

O people! Will these bent necks/bowed heads remain bent/bowed as such? Will these fore-heads continue to be spurned? The faces spat with? The dwellings ravaged? Children spiked? Modesty dishonoured? Will you have no shelter to hide? Will you lose peace here and Hereafter?

O sane! The Lord in whom you believe has told:

وَأَنْتُمْ لَا تَخْلُقُونَ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾ (ال عمران ١٣٩)

"You will be the triumphant, victory and success is your right provided you be the faithful." (3:139)

If you regard this Divine Edict as true then also admit that now you are not keeping to that faith with which exaltation and rule here and Hereafter was promised. If this needs to be testified then peep into the mosques at one hand and watch the graves, thronged by the devotees, at the other. This will become crystal clear that what this devotion alongwith professionalism has occasioned to the true faith.

What a great wrong has been committed! The value of shrines and tombs of saints is being encashed and the money so extorted is being swallowed like Manna and Quails of Israelites. Self-confined sitting and mendacity, prostration and circumambulation, cries and craves, sweets and cloth coverings, charas and bhang, obscenity and vulgarity, singing and music playing, holding of fairs and anniversaries, prayers and invocations, oblate and dedications, all is in vogue there. In short there is everything at these tombs from which the Scripture and the Prophet (s.a.w.) of Allah had forbidden and had warned, those who would practise them, of humiliation in this world and the Hell fire Hereafter:

عن جندب رضى الله عنه قال سمعت النبي ﷺ يقول لا وإن من كان فيكم مكانوا يتخذون قبور انبيائهم وصالحيهم مساجد الا

فلا تتخذوا القبور مساجد اني اراها لكم عن ذلك (رواه مسلم) Jundub (r.a.) reports that he heard the Prophet (s.a.w.) saying, "O people! Listen to carefully. The people before you held the graves of their apostles and saints as the places of worship. Hear with open ears! Don't turn the graves into the worshipping places. I forbid you from this practice."

[Imam Muslim related this tradition, Mishkat pg.69]

There is a very clear, eloquent and scholastic statement in the Holy Koran:

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ أَمْوَاتٌ غَيْرَ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُخْلَقُونَ ﴿٢٠﴾ (النحل ٢٠-٢١)

"Those to whom they invoke beside Allah created naught but are themselves created. They are dead without life (devoid of a single speak of life). And they know not when they will be resurrected." (16:20-21)

"The above narration very unequivocally discloses that the persons being repudiated here particularly can neither be idols nor the Satan nor angels but explicitly are the engraved

persons because the Satan and angels are alive and can't be regarded as **أَمْوَاتٌ غَيْرُ أَحْيَاءٍ** (dead without life). And there doesn't arise any question for resurrection of the wooden or stony idols for they already had no life. Then by saying **وَمَا يَسْأَلُونَ** (they know not when they will be resurrected) here inevitably are meant prophets, martyrs, saints and other extra-ordinary men whose devotees, who hold them in the highest deific esteem, invoke them for transcendent help after declaring them **Data**, **Dastagir**, **Ganj Bakhsh**, **Mushkil Kusha**, **Faryad Ras**, **Gharib Nawaz** and what not. If anyone says that Arabia had no such deities then it will prove his utter ignorance from history. Because every history student knows that in various tribes of Arabia like **Rabia**, **Ghassan**, **Kalb**, **Taghlib**, **Khuza'a**, **Kinana**, **Hars**, **Ka'ab**, **Kinda**, etc. there found a number of Christians and Jews and these two religions were badly polluted with deification of prophets, saints and martyrs. Similarly most of the gods of pagans of Arabia were human being whom the later generation held as **Ilah**. It is in the report of **Abdullah bin Abbas (r.a.)** narrated by **Bukhari** that **Wadd**, **Suwa'a**, **Yaghuth**, **Ya'uq** and **Nasr** of the Prophet **Noah (a.s.)**'s folk all were saints whom the later people began to deify. Some stuck to their graves and some started adoring them by sculpting their statues and idols. Their worship was also rife in Arabia. In like manner, according to the report of **Ayesha (r.a.)**, **Asa'f** and **Naila** were both human." [Extracted]

عَنْ أَنَسِ بْنِ عُبَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ (وَقَالُوا لَا تَذَرُنَ آلِهَتَكُمْ وَلَا تَذَرُنَ
وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا) قَالَ أَنَسُ بْنُ عُبَيْدٍ إِنَّ هَؤُلَاءِ
كَانُوا قَوْمًا ضَالِّينَ فِي قَوْمِ نُوْحٍ فَلَمَّا مَاتُوا عَتَمُوا عَلَى قَبْرِ نُوْحٍ
صَوَّرُوا نَسْرًا لِيَهْتَدُوا بِهِمْ فَصَلَّاهُ عَلَيْهِ الْأَوَّلَانِ فِي قَبَائِلِ الْعَرَبِ
(مستفاد من كتب التفسير والبخاري)

Abdullah bin Abbas (r.a.) has explained the Koranic verse: "The chieftains of **Noah's** folk said to their fellowmen not to forsake their gods. And must not forsake **Wadd**, **Suwa'a**, **Yaghuth**, **Ya'uq**

and **Nasr**" (71:23) that these all were the righteous men of **Noah(a.s.)**'s people. When they died, people attached themselves with their graves, then idolized them by carving their semblance, and then started worshipping them. Ultimately these very idols spread out in Arab tribes."

[Extracted from Koranic exegeses and Bukhari]

This very matter has been stated by Allah in the Koran also:

إِنَّ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادًا أَمْثَلُ النَّاسِ فَإِلَٰهُكُمْ
فَلْيَسْتَجِيبُوا لَهُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ (الاعراف)
"Certainly those to whom you invoke besides Allah are slaves like you. Call on them now, and let them answer you, if you are truthful" (7:194)

In the light of above it got known that chanting **Nara-e-Risalat Ya-Rasool**, **Nara-e-Haidri Ya-Ali** and **Nara-e-Ghausia** are, after all, not the slogans of faithful Muslims. There is only one slogan of the faithful i.e. **Allah-O-Akbar**. This was the slogan the Prophet (s.a.w.) and his companions (r.a.) had chanted.

If a glance is cast on this so-called Muslim Ummah, what will come into sight: somewhere is a grave being mass-prostrated, somewhere is a tomb whose vestibules are rubbed with fore-heads, someone is being invoked declaring **Dastagir**, **Ghauth**, **Mushkil Kusha** etc. and the mosques where heads should bow are lying vacant. And the person only which is **Dastagir**, **Mushkil Kusha** and **Hajat Rawa** in reality is being associated with partners. If this state may not cause enragement to Allah for this Ummah and it may not deserve His wrath then what else would happen. The Lord of the World detests this thing very much that He may be associated with any person or others are held as **Hajat Rawa** and **Mushkil Kusha** beyond Him. Sometimes He declares it as "The Greatest Injustice" like

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (الاعراف: ١٣)

(**Shirk** is the greatest injustice, a tremendous wrong - 31:13)

and sometimes connotes this practice (i.e. shirk) as reviling, as related by Imam Bukhari: *ابن ادم شتمني* "the son of Adam (i.e. man) abuses Me."

This is the extent of this crime that whosoever will die, polluted with the filth of shirk, without repentance, Allah will never forgive him and he will burn in the infernal fire for ever, no matter he may have said prayers, fasted or paid pilgrimage, in a great multitude. A number of the Koranic verses are witness on this conclusion:

إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَيُغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴿١١٦﴾
 "Allah pardons not shirk and save this pardons all to whom He wants." (4:116)

Allah is averse to shirk inasmuch as that He says in the Koran, after describing excellence of His eighteen most exalted apostles, that had any of them committed shirk all their deeds would have become worthless:

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٦٨٨﴾ (الاعلام)
 "But if they had set up (for worship) aught besides Him, all that they did would have been vain" (6:88)

By addressing the Prophet Muhammad (s.a.w.) too, Allah said that it had been revealed on him and the prophets before him that:

لَنْ أَشْرَكَتَ لِيَخْطُبَنَّ عَنْكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ (الزمر)
 "If you (just assuming) ascribe a partner to Allah your work will fail and you indeed will be among the losers." (39:65)

Graves had played main role in implicating previous peoples in the curse of shirk. Therefore the Prophet (s.a.w.) prohibited people from visiting graves. But when allowed their pilgrimage a condition was imposed that go there, not for soliciting something, but to have a lesson, to remember the Doomsday, to lose love/lust of this temporal world:

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ كُنْتُ نَهَيْكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَرُوزَ مَا فَانَهَا تَزْعُدُ فِي الدُّنْيَا وَتَذَكِّرُ الْآخِرَةَ (ابن ماجه و في المسلم تذكير الموت مشكوة)

Abdullah bin Masood (r.a.) reports that the Prophet (s.a.w.) said, "O People! I had forbidden you from visiting graves, but now I let you because their pilgrimage diminishes inclination towards world and keeps the world hereafter remembered." [Ibne Maja. And according to the report of Imam Muslim "reminds death". w/r to Mishkat pg.154]

And the graves of saints viz. tombs and shrines are not exclusive for this purpose but grave of polytheist is also allowed to be visited. That is why Imam Nasai and Ibne Maja have envisaged in their collection of traditions the chapter "Pilgrimage to the grave of Polytheist" in which they have narrated the event of seeking Allah's apology by the Prophet (s.a.w.) for his mother and that He did not allow him praying for the forgiveness of his mother. However, permitted him to visit her grave. And reaching there the Prophet (s.a.w.) said, "Do visit graves because it keeps death minded." [Sunan Nasai pg.286]

It is quite clear that for catching a lesson an earthen grave only is suitable and not the marbled palatial and lofty buildings where flowers are poured into and where the wind is laden with many aromas.

GRAVES MAY NOT BE FORTIFIED

The prophetic order regarding graves is that:

عَنْ جَابِرٍ قَالَ نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُخَصَّصَ الْقَبْرُ وَأَنْ يُبْنَى عَلَيْهِ وَأَنْ يُعَدَّ عَلَيْهِ (رواه مسلم)

"Jabir (r.a.) reports that the Prophet (s.a.w.) prohibited from fortifying graves, erecting any construction there on or sitting there." [Related by Imam Muslim - Mishkat pg.148]

GRAVES BE LEVELLED TO THE GROUND

The Prophet (s.a.w.) has also forbidden heightening of graves and ordered them to be leveled to the ground:

عَنْ شَامَةَ شَفِيِّ قَالَ كُنَّا مَعَ فُضَالَةَ بْنِ عُبَيْدٍ بِأَرْضِ رُومٍ بَرُودُسَ
فَتَوَفَّى صَاحِبُنَا فَأَمَرَ فُضَالَةُ بِقَبْرِهِ فَسَوَّى ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ
ﷺ يَأْمُرُ بِنَسْوِنِهَا (مسلم)

Samama bin Shaffi said, "We were in the company of Fuzala bin Ubaid (r.a.) at the Roman island Rhodes. One of our colleagues died. Fuzala commanded us to level his grave to the ground and informed that he had heard the Prophet (s.a.w.) so ordering."

[Sahih Muslim vol.I pg.35,printed in Egypt]

HIGH GRAVES BE RAZED

The Prophet (s.a.w.) hated high graves to such an extent that he deputed Ali (r.a.) exclusively for razing them to the ground:

عَنْ أَبِي الْهَيَّاجِ الْأَسَدِيِّ قَالَ قَالَ لِي عَلِيُّ إِلَّا ابْعَثْكَ عَلَى مَا بَعَثَنِي
عَلَيْهِ رَسُولُ اللَّهِ ﷺ أَنْ لَا تَدْعَ تَمَثَالًا إِلَّا طَمَسْتَهُ وَلَا قَبْرًا مَشْرَفًا إِلَّا
سَوَّيْتَهُ (رواه مسلم)

Abul Hyyaj Asadi relates, Ali(r.a.) said to me, "May I not send you on the job the Prophet (s.a.w.) sent me for i.e. let there no picture left but wiped out and no high grave spared but leveled."

[Sahih Muslim, Mishkat pg.148]

Imam Shafayee has written in his book "Kitabul Umm" that the scholars of Makkah Mukarramah used to issue decree for demolishing the construction erected on graves. [The Commentary on Sahih Muslim by Navavi, vol.VII,pg.37,printed in Egypt]

HISTORY OF GUMBAD-E-KHIZRA ■

After having read the above tradition there arises in some minds the question that if this tradition calls for the above

then how the dome "Gumbad-e-Khizra" came into existence on the grave of the Prophet (s.a.w.). Its answer is that there built no building on the Prophet (s.a.w.)'s grave for about seven hundred years. Then in 678 AH Egyptian Ruler Mansur bin Qalawun Swalehi, in consultation with Kemal Ahmed bin Burhan Abdul Qawi, got prepared a wooden railing and affixed it on the roof of the room [wherein the Prophet (s.a.w.) was buried] which earned the name of "Qubba-tur-Razzaq. The contemporary scholars could not refrain that influential ruler but they disapproved this task very much. And when Kemal Ahmed, who had so advised, was dismissed, people held his dismissal as the requital, from Allah, of his above deed. Then Al-Malik-un-Nasir Hasan bin Muhammad Qalawun made some additions and thereafter in 765 AH Al-Malik-ul-Ashraf Shaban bin Hussein bin Muhammad added further construction till the present form came into being.[Wafa-ul-Wafa by Samhudi vol.I, pp.435-436]

It will be quite pertinent to indite view point of Muslim Jurists in this regard. The most reliable jurist of Hanafi cult Allama Shami writes:

وَمَا الْبِنَاءُ عَلَيْهِ فَلَمْ يَرَأَ مِنْ اخْتِلَافٍ جَوَازٍ

"I have seen not a single man who might have held erecting any construction upon graves as lawful."

Then relates decree of Imam Abu Hanifa:

وَعَنْ أَبِي حَنِيفَةَ يَكْرَهُ أَنْ يُبْنَى عَلَيْهِ بِنَاءٌ مِنْ بَيْتٍ أَوْ قُبَّةٍ وَنَحْوِ ذَلِكَ
لِمَا دُرِيَ جَابِرُ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ تَجْصِيسِ الْقُبُورِ وَأَنْ يَكْتَبَ
عَلَيْهَا وَأَنْ يُبْنَى عَلَيْهَا

"Imam Abu Hanifa forbade construction of any building on grave e.g. house, dome, etc. because Jabir (r.a.) has reported prohibition by the Prophet (s.a.w.) of fortifying them, affixing epitaph or erecting some construction thereon."

[Shami vol.I,pg.839,published in Istanbul]

THE OBJECT OF ALLOWING PILGRIMAGE TO GRAVES

When the Prophet (s.a.w.) had allowed visiting graves then too he had clearly told that graves should be paid pilgrimage not to soliciting something but to giving. And the giving in this manner that prayers be made for the engraved that May Allah save them from punishment and forgive their sins! The Prophet (s.a.w.) has taught the following prayer for the engraved:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يُغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَتَشْرُسْنَا وَنُحْنُ
بِالْآثِرِ (ترمذی)

"O grave dwellers! Blessings be on you! May Allah forgive us and you! You have surpassed us and we are following you."
[Tirmidhi]

In obedience to the Prophet (s.a.w.)'s order we treat all our dying persons in the same manner, may he be an ordinary sinful Muslim or a holy saint. His byre lies before us and we pray for him in an arrayed position:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا
ذُنُوبَنَا وَأَنْثَنَا الخ (ابوداؤد، نسائی، ترمذی)

"O Allah! Forgive our living and dead, our present and absent, our younger and elder, our men and women....."

[Abu-Dawood, Nasai, Tirmidhi etc. w/r to Mishkat pg.146]

How is it possible that we pray for our dead when over the ground but when they go underground they become our Hajat Rawa and Mushkil Kusha?

IDLE EXCUSES AND APOLOGIES

When the people are minded as to what happens to them when they reach the grave of the person whom they regard as Waliullah [the Friend of Allah - the saint] that they become so

puzzled and frightened that sometimes they bow there; sometimes rub dust of grave to their bodies; sometime whirl round it; sometimes invoke the engraved; sometimes folding hands tell him their sufferings; sometimes sacrifice and immolate; sometimes vow to dedicate some peculiar thing had they had descendant and to perform some special duty in case they recovered from illness; when returning, walk reverse lest their backs should face the grave; whenever pass by or off the grave, offer salutations taking direction of the grave and consider it a very blessed job, and fear great trouble if not did so; when have a child, bring it, after bathing, to grave and lay it on the floor; when carrying a bridegroom for Nikah make him first visit the grave. What's all this? Isn't the worship? Did any of Allah's Aulia ask for it?

WHO ARE AULIA ALLAH?

The Aulia Allah offer prayer, they fast, they fear Allah, they invoke Allah only. How they could like that people instead of practising such noble deeds may invoke them and solicit help? Allah has described their eminence that:

إِنَّا إِنَّا أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا غَمٌّ يَخْزَنُونَ ﴿٦٢﴾ الَّذِينَ آمَنُوا وَ
كَانُوا يَتَّقُونَ ﴿٦٣﴾ (يونس: ٦٢-٦٣)

"Be known that verily the Aulia Allah are those on whom be no fear, nor they will grieve. Those who believe in and fear Allah." [10:62-63]

How and in what way this verse infers that Aulia Allah resurrect the dead?

WHO ARE THE ENEMIES OF AULIA ALLAH?

They are not the enemies of Aulia Allah who follow them truly, pursue their foot-marks and put them on their right status. But their enemies are those who fortify their graves and after erecting tombs thereon begin celebrating Urs and fairs,

hymn hymns and sing Qawwali■, invoke them in difficulties and by sacrificing and immolating in their names divinize them and emulate to Allah. In the Koran Allah has very explicitly pointed out these enemies of Aulia Allah:

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ
الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَفِلُونَ ﴿٦٥﴾ وَإِذَا حُسِبَ النَّاسُ كَانُوا لَهُمْ
أَعْدَاءُ وَكَانُوا بِعِبَادَتِهِمْ كُفَرِينَ ﴿٦٦﴾ (الإحفاف: ٦٥-٦٦)

"And who is further astray than those who, instead of Allah, invoke such as hear not their prayer until the Domsday and are unconscious of their prayer. And when mankind is gathered (to the Judgment) [and when these Aulia Allah will be informed of being adored by their devotees] they will become enemies for them and will become deniers of having been worshipped." (46:5-6)

So got known that the real enemies of Aulia Allah are those who after ascribing them as the partners in the divinity of Allah, clothe their graves with cover sheets and eat the oblate offered thereto. Allah has said in a Hadith-e-Qudsi■ that He declares waging war against the enemies of His Aulia:

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ (بخاری)
"Whosoever developed enmity with My Wali, I declare war against him." [Sahih Bukhari]

When the matter is so serious then one should fear Allah and must give up animosity with His Aulia.

WRONG REASONING

Too strange enough that when these insane are questioned that could any faithful and fearful to Allah order for any of the things they follow, they reply, "We do all such for the reason that we are sinful, how could we have access to Allah? These saints are near to Allah. So propitiating them we mediate them to Allah. Aren't porters and ministers mediated to

reaching kings?" Such was the same reply the pagans of Arabia used to resort to whenever they were enquired as to why they approach others, leaving the Only Lord:

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلُمَى
(الزمر: ٢٣)

"And those who choose Aulia besides Him say: We worship them only that they may bring us near to Allah." (39:3)

And sometimes they would say:

هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ (يونس: ١٨)
"These are our intercessors to Allah." (10:18)

It is true that people all over the world have all along been saying that they do not worship others considering them the creator. They accept that only Allah is the Creator and regard Him as the 'Real God' but as His court is very high they have no approach there hence they hold these saints as 'Mediators' so that they may put their invocations and prayers to Him and act as their intercessors.

Were they know! Dealing of Allah is totally different from that of worldly kings. These kings know nothing about the conditions and necessities of the petitioners unless someone tells them about but the Almighty Allah is free from such fault. He knows all even what one whispers in his heart. He needs not be informed by any of His ministers otherwise He may remain ignorant.

Unlike the worldly kings He doesn't live surrounded by chiefs and aristocrats that unless and until they recommend He may not get ready to listen one's application. Nor He is arrogant and furious like worldly kings that one may not dare address Him directly, bye-passing the troop of civil and protocol servants specially kept for the purpose. For these very reasons Allah has prohibited in the Koran from hitting wrong

examples of king and minister and has enunciated that He is omniscient and also the most merciful to His slaves. Others are not so:

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾ (الحل: ٧٤)
 "So coin not similitude for Allah. Surely Allah knows and you know not." (16:74)

It is Almighty Allah Who is nearer to man than his great artery - aorta:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۚ وَنَحْنُ أَقْرَبُ إِلَيْهِ
 مِنْ حَبْلِ الْخَرِيدِ ﴿١٦﴾ (فم: ١٦)
 "We verily created man and We know what his soul whispers to him and We are nearer to him than his jugular vein." (50:16)

This is Allah's position and what of others: forwarding and intercessing is a remote thing, they even do not know at all the calls of callers. This is the real issue of the Koran. It has declared that those who believe in and consider saints the forwarders of invocations are Mushrik. This was the very firm belief of Abu Jahal.

ALLAH RECEIVES INVOCATIONS DIRECTLY

The same case of forwarding invocations to the Court of Allah was presented before the Holy Prophet (s.a.w.) with the issues whether one's problem can reach Allah's Court directly and whether invocations can be heard without mediation. Allah replied to this in the Koran:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۚ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۚ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾ (البقرة: ١٨٦)
 "And when My servants question you about Me tell them I am near to them, I answer the prayer of the suppliant when he calls to Me, so let them trust in Me in order that they may go aright." (2:186)

In short it was thus expounded that 'although you cannot see Me, don't think I'm away from you. No. Never. I'm very close to My every servant inasmuch as he can represent to Me any time whenever he so wishes, I hear even what he secretly entreats in his heart and not only hear but also dispose it off, and those helpless and powerless persons to whom you have ignorantly declared Hajat Rawa, Mushkil Kusha and Faryad Ras, you have to visit them off an on for the purpose even then they cannot respond to you, nor they have power to issue some order on your representations. I'm the Supreme Sovereign of the endless universe, the Omnipotent, Master of all powers and authority, so much near to you so you can represent to Me directly anywhere and any time without any mean, medium or intercession. Therefore leave such ignorance that you run after a powerless fake god. Obey what I'm ordering you, fall back upon Me, rely and depend upon Me, worship and obey Me.

TO MEDIATE LIVING PERSONS FOR PRAYER

Most of the people give an account of their pilgrimage to graves that they do not go there to solicit something from the engraved saint but to request them to pray in their favour. When they are told that if they have to have recourse to the prayers of saints then its right method is to ask them to pray during their lives and after their departure from this world this practice is not correct; they readily evade the life of martyrs and their being fed, and taunt, "You say these saints dead although Allah declares in the Koran that martyrs are alive and forbids from saying them dead".

The fact is that the verses incorporated in the Koran regarding the life of martyrs are not revealed to make martyrs medium to Allah or they be invoked but they came down to inform that it is the duty of every faithful to leave no stone unturned even the last drop of his blood for uplifting the true faith and be ready to give his head (i.e. to sacrifice his life) instead of hand (i.e. to assist and cooperate) to the Wrong and if

his Lord accepted his sacrifice in this way, he should rest assured that just after this worldly life and before coming the Doomsday too, he will enjoy a luxurious life in Paradise. This is the Divine Declaration that has been enunciated in the Koran;

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَٰكِن لَّا تَشْعُرُونَ ﴿١٥٩﴾ (البقرة: ١٥٩)

"And call not those who are slain in the way of Allah 'dead'. Nay, they are living, only you perceive not" (2:154)

The above verse is from Surah Al-Baqarah (the Koranic chapter: 'The Cow'). The verse of Surah Al-e-Imran (chapter: The Family of Imran), revealed after the Battle of Uhud, makes it clear that the life of martyrs is not like the life of that "engraved-alive" but the comfortable and luxurious life of Paradise:

MARTYRS ARE ALIVE, NIGH ALLAH, NOT IN GRAVES

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ (آل عمران: ١٦٩)

"Think not of those, slain in the way of Allah, as dead. Nay, they are living with their Lord and have provision" (3:169)

Thus it was made clear that martyrs are **عِنْدَ رَبِّهِمْ** living near Allah, are being fed (provided provisions and sustenance), and not living in these earthen graves. Their life is purgatorial and not worldly.

Finding these evidences against them, people take another stance and say that as martyrs are alive they often visit this world too. Had the reality been known, it would have, perhaps, not been said so because the Traditions of the Prophet (s.a.w) have unequivocally brought out that neither the souls of martyrs can come back to this world from the Paradise nor the martyrs themselves with their bodies as well.

MARTYRS CAN'T COME BACK TO THIS WORLD EITHER SPIRITUALLY OR CORPORALLY (PHYSICALLY)

عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَصْحَابِهِ إِنَّهُ لَمَّا أَصِيبَ إِخْوَانُكُمْ يَوْمَ أُحُدٍ جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي جُوفِ طَيْرٍ خَضِرَ ذُرَى أَهْلِ الْجَنَّةِ تَأْكُلُ مِنْ ثَمَرِهِمْ وَأَنْزَلَ إِلَى قُلُوبِهِمْ مِنْ ذَهَبٍ مُعَلَّقَةٍ فِي ظِلِّ الْعَرْشِ فَلَمَّا وَجِدُوا طَيْرَ مَا كَلِمَتُهُمْ وَمُسْتَرِيحَتُهُمْ قَالُوا مَنْ يُبَلِّغُ إِخْوَانَنَا عَنَّا إِنَّا أَحْيَاءُ فِي الْجَنَّةِ لَنَلَا يَذُبُّهُ فِي الْجَنَّةِ وَلَا يَسْتَحِلُّوا عِنْدَ الْحَرْبِ فَقَالَ اللَّهُ تَعَالَى أَنَا أَبْلِغُهُمْ عَنْكُمْ فَأَنْزَلَ اللَّهُ تَعَالَى وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ (رواه أبو داود)

Abdullah bin Abbas (r.a) reports that the Prophet (s.a.w) informed, "when your fellow brethren were martyred on Uhud day they were conformed into green flying bodies. They began visiting rivers in Paradise, eating paradisaical fruit, resting in the golden candles which are hanging by Arsh²⁶. When they found the blissful abundant facilities of eating, drinking and resting they said to each other that who would acquaint their brothers that they were alive in Paradise so that they might not leave hankering for the Paradise and not loose heart at the time of Jihad. Then Allah said that He would inform them. He then revealed:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

"Think not of those, who are slain in the way of Allah, as dead. Nay, they are living with their Lord and have provision." (3:169)

[Related by Abu Dawood, w/r to Mishkat p.35]

The contents of this Tradition are very explicitly evident that martyrs are living in Paradise and that they cannot revert to this world either spiritually or corporally, otherwise Allah needed not reveal such verses and they themselves could disclose their whereabouts by coming back. Actually the stories regarding coming and going of spirits to and from this world are purely polytheistic fictions.

The renowned exegete Ibne Kathir while interpreting the above verse has written:

يُخْبِرُ تَعَالَى عَنْ الشُّهُدَاءِ بِأَنَّهُمْ وَإِنْ قُتِلُوا فِي هَذِهِ الدُّنْيَا قَبْلَ أَنْ
لَوْ أَهْمَرُ خَيْرٌ مَزْزَوْفَةٌ فِي ذِلِّ الْقَرَارِ

Allah informs about the martyrs that though they were killed in world yet their souls are alive in the Ever Living House (The Paradise) and are subsisted.

The same conclusion is reported by Imam Muslim on the authority of Abdullah bin Masood (r.a.) that the Prophet (s.a.w.) said, "Souls of martyrs are put in the green flying bodies." Thus it got clear in accordance with the Koran and Hadith that spirits of martyrs are not in their temporal bodies in the worldly graves, nor they have any contact therewith even a 'subtle' one, otherwise one would have to believe in at least two spirits: one in paradise and the other in worldly grave which is being invoked today for descendent, wherefrom wealth and health is solicited. After all which spirit will like to be captive in the dark dusty grave giving up the peace and comfort of the Paradise? This inference is corroborated with the report of Jabir (r.a.) that nobody can go back to the world after his death to live there:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ نَظَرَ إِلَى رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَقَالَ يَا
جَابِرُ مَا لِي لَوَاقِيكَ مَهْمًا قُلْتَ يَا رَسُولَ اللَّهِ أَسْتَشْفِيكَ أَبِي وَزَكَاتِي وَأَنَا
غَيَالًا قَالَ إِلَّا أَخْبَرَكَ مَا كَلَّمَ اللَّهُ أَخِي فَقَطُّ الْإِمَامُ وَزَكَاتِي جَجَابَ
وَأَنَّهُ كَلَّمَ أَبَاكَ بِمَا خَافَ أَنْ سَلْبِي أُعْطِيَكَ قَالَ أَسْأَلُكَ أَنْ أُرْجَى إِلَى
الدُّنْيَا فَأَقْتُلَ فِيكَ فَإِنَّهُ قَالَ الرَّبُّ عَزَّ وَجَلَّ إِنَّهُ قَدْ سَبَقَ مَبْنَى الْقَوْلِ
أَهْمَرُ الْيَمَالِ يَرْجَعُونَ (رواه الترمذی والبيهقي)

Jabir bin Abdullah (r.a.) says that one day the Prophet (s.a.w.) looked at him and asked as to why he was looking gloomy. He replied that his father got martyred (in Uhad) and left behind heavy debts to pay and a big family to look after. The Prophet (s.a.w.) said, "May I not inform you that Allah didn't ever speak to anybody but behind the barrier (whatever it may be). But (it

is excellence of Jabir's father that) He talked to him directly, face to face, and asked as to what did he want that He might give him. He said that he wished to be sent back to the world so that he might be martyred in His way once again. On this the Great and Grand Lord disclosed that it had been decreed by Him that those who once passed away the world could never be returned." [Tirmidhi, Baihiqui]

It got crystal clear that a man, whether an apostle or the martyr, once died, cannot come back to this world. Whosoever expired, his life came to an end and now he will live in Barzakh till the Day of Resurrection. The passage from the world which is named 'death' is destined for every being. When the Prophet (s.a.w.) passed away, somebody thought that he cannot die on which Abu Bakar (r.a.) - The Testifier - delivered a speech:

أَلَا مَنْ كَانَ يُعْبِدُ مُحَمَّدًا فَإِنْ مُحَمَّدًا ﷺ قَدْ مَاتَ وَمَنْ كَانَ
يُعْبِدُ اللَّهَ فَإِنْ اللَّهَ خَيَّرَ لَا يَمُوتُ وَقَالَ إِنَّكَ مَيِّتٌ وَأَهْمَرُ مَيِّتُونَ ■
(البرق: ١٣٠) وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإَنْ مَاتَ
أَوْ قُتِلَ عَلَى أَغْطَابِكُمْ ■ إِلَى ■ الشَّاكِرِينَ (العمران: ١٤٤)
(صحيح بخاری)

"Listen to carefully! Let one who worshipped Muhammad (s.a.w.) be aware that Muhammad (s.a.w.) is no more living and one who worshipped Allah alone should know that He is The Ever Living, The Immortal." Then he recited two verses from the Koran: (O Muhammad!) You will die and they will die. (39:30) Muhammad is no more than an apostle, and indeed (many) apostles have passed away before him. Will it be that, he died or is slain, you will turn back on your heels? He who turns back does not hurt to Allah and He will reward the thankful.(3:144)

[Bukhari, vol I, pg.517, Vol II, pg.640- printed in Delhi]

This was the effect of such sermon that all the Companions (r.a.) of the Prophet (s.a.w.) concurrently arrived at the death of the Prophet (s.a.w.) and began reciting the above verses.

The issue of the Holy Prophet (s.a.w.)'s demise was of

so para-mount importance that Allah made two of His Friends - the most exalted saints of the world - viz. Abu Bakar and Omer (r.a.), conclude a consensus. No such magnificent consensus could be made on any other issue, reason of which is apparent that life after death in this temporal world is that very belief which is the root cause of shirk (therefore for doing away with its any remote possibility that grand consensus Allah made arrive at).

Similarly, the death of the Holy Prophet (s.a.w.) is endorsed by innumerable Companions (he or she) of the Prophet (s.a.w.) in the books of Traditions in the words: **مَاتَ** (died), **قُبِضَ** (captured), **خَرَجَ مِنَ الدُّنْيَا** (passed away) etc. But living after life is not reported by any of them in any book. Nor any Traditionalist after the chapter of **وَفَاتِ النَّبِيَّ ﷺ** [The Demise of the Holy Prophet (s.a.w.)] has incorporated in his collection any chapter of **حَيَاتِ النَّبِيِّ ﷺ بَعْدَ وَفَاتِهِ** [The Life of the Prophet (s.a.w.) after his death].

APPEARANCE OF THE PROPHET IN DREAM

In order to prove the view of revival of the Prophet's life in the world and ascribe to him the Divine Attributes of **Ilm** and **Tasarruf** it is said that the Prophet (s.a.w.) appeared to such and such person in dream and informed him so and so. This view is supported by the wrong interpretation of the Traditions of Bukhari and Muslim. For instance Imam Bukhari has given the heading: **بَابُ مَنْ رَأَى النَّبِيَّ ﷺ فِي الْمَنَامِ** "One who saw the Prophet (s.a.w.) in dream." and reported the following Tradition at first:

ان ابا هريرة قال سمعت النبي ﷺ يقول من رانى في المنام فسيرانى في اليقظة ولا يمثلي لا شيطان بي قال ابو عبد الله قال ابن سيرين اذا راه على صورته (بخارى)

Abu Hurairah (r.a) says that he has heard the Prophet (s.a.w.) saying, "One who saw me in dream will shortly see me while he is awake and the Satan cannot adopt my form." [Bukhari says that Ibn-e-Sireen has pointed out that it implies one who has seen the Prophet (s.a.w.) in his life time.] (Ibid, pg.1035)

The words of the Tradition **من رانى** (one who saw me) clearly indicate that it meant those people who had seen the Prophet (s.a.w.) with their own eyes during his life time and not those who had known about the description of the features of the Prophet (s.a.w.)'s personality by reading books of Tradition on his countenance. The other point that Devil cannot adopt Prophet (s.a.w.)'s resemblance does not rule out the possibility that he (the Satan) can deceive in dream those who did not see the Prophet (s.a.w.) in his life time, and can appear in dream in any other form and still impress upon them that he is their Prophet so that the dreamers can be cheated.

To avoid this reasonable argument, a way out has been discovered and it is adduced that if the person dreamt tells something according to the Koran and Hadith then he must be the Prophet (s.a.w.) as the Devil cannot tell a right thing. This too is not correct because according to a Hadith reported by Bukhari, the Satan told Abu Hurairah (r.a.) the excellence of the Koranic verse **Ayat-ul-Kursi** (2:255), and the Prophet (s.a.w.) confirmed his statement in these words: **اما انه صدقك وهو كذوب** (surely he told you the right thing although he is a big liar). This shows that Satan can tell a right thing also (for various reasons).

As a matter of fact, this dream affair has become a kind of business. Most of the "Professionals" cook-up dream stories to impress upon the people their dignity and piety, and seem to be careless about the Prophet (s.a.w.)'s threat for inventors of false dreams. There are others who use this technique to snatch money out of people of weak faith by telling them that the Prophet (s.a.w.) visited them in dream and told them to go to such and such true lover of the Prophet (s.a.w.) who would satisfy their (dreamers') wants. In the same way, it is sometimes announced that the Prophet (s.a.w.) has informed in dream that "such and such person is the most learned scholar of the age and the biggest saint." They forget that believing in such fabulous dream stories implies associating the Prophet (s.a.w.)

in the Divine Attributes of "Eternal & Ever Living" and "Authority of Tasarruf in absentia" which is outright shirk, as it amounts to the faith that the Prophet (s.a.w.) is alive in this temporal world and is not only aware of the affairs of the Ummah but also informs people about these affairs by appearing in dreams. This all is evidently against the Koran and is overt shirk in the Divine Attributes of Ilm and Tasarruf. Similarly, the alleged appearance of Abraham (a.s.) to someone in dream to order him to address a congregation, and then Abraham (a.s.)'s admiration and applause of the speech so delivered and subsequent use of this dream to establish the excellence and piety of the dreamer also belongs to the same sort. **اعاذنا الله** (May Allah protect us!)

The mimetic drama of "dreams" plotted to ascribe the Prophet (s.a.w.) a partner of Allah in His attributes of Eternal Life, Ilm and Tasarruf, must end now. Allah says:

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمْ فَأُولَٰئِكَ يَعْلَمُونَ إِنَّكَ أَنْتَ غَلَاظُ الْغُيُوبِ (المائدة: ١٠٩)

In the day when Allah will gather together the Messengers and then will ask, "What was the response to you (from the mankind on your call)?" They will reply, "We have no knowledge. Surely You only are the Knowing of Hidden Things." (5:109)

Reply of the Jesus Christ (a.s.) has been narrated in the Koran in detail:

وَ كُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبُ عَلَيْهِمْ (المائدة: ١١٧)

"I was a witness of them while I dwelt among them, and when You took me up, You were the Watcher over them." (5:117)

Thus the Christ (a.s.) will deny, with his own tongue, of his being "The Knowing of Unseen", "Omnipresent" and "Omniscient". Likewise Bukhari has reported a number of Traditions according to them the Prophet (s.a.w.) said:

My people will be coming to me at the Pond of Kauther but suddenly they will be driven out enroute to the Hell fire. I'll call them that they are my people. It will be replied on behalf of Allah, **(إِنَّكَ لَا تَدْرِي مَا أَخَذُوا بِكَ)** "You know not what they had invented after you." [Bukhari, Vol.II, pg.665]

Had the Holy Prophet (s.a.w.) been aware, after his death, of the affairs of people, he would not have expressed his surprise over leading them towards the Hell, nor it would have been pronounced from Allah that he knew nothing about their activities. This very thing has been affirmed by Imam Bukhari.

So got known that if one has the belief that the Prophet (s.a.w.) is living after death, is aware of the affairs of Ummah and keeps informing some people about the affairs, such belief is wholly and grossly against the Koran and is open shirk in the Divine Attributes of Eternal Life, Ilm and Tasarruf. The oft told story of Sultan Nooruddin Zangi and the lead walls he consequently erected also belongs to the same series, and is totally false, fabricated and baseless. As regards **مبشرات** (good news in dreams), they can be considered genuine only when they eventually come true, otherwise they are mere **اضغاث احلام** [chemras i.e. confused dreams]. If on the basis of dreams someone announces that such thing is going to happen, then it is either a theomaniac or a prophetic claim.

MOUNTAIN OUT OF MOLE-HILL

How to provide an explanation to the innumerable stories of such frequent appearances of the Prophet (s.a.w.) claimed in people's dreams is really not understandable. If it is argued that the Prophet (s.a.w.) is physically present beside the dreamer then it would be meaningless as the person is asleep and is unaware of what is happening beside him. Similarly the appearance of the Prophet (s.a.w.) into one's mind is merely psychological and cannot be termed as a physical and tangible reality. Do all of these imply that the Prophet (s.a.w.) is aware of the affairs and needs of Ummah and whenever and for

whomsoever he deems necessary he emerges out of the grave, personally reaches the spot, enters the dreamer's mind or thoughts in sleep and tells him whatever he likes? And during this process the grave in Medina is kept vacant? Its implication is note worthy: If many a people at widely different places are simultaneously dreaming him, has he to be present at all the places at the same time? And moreover, how someone can claim that he has really seen the Prophet (s.a.w.) himself in dream when he had not seen him (s.a.w.) in his life time?

In fact the Hadith of dream, which is now being exploited for worldly gains, only means to tell us that it is the exclusive specialty of the Prophet (s.a.w.) that Satan cannot assume his form. This specialty of the Prophet (s.a.w.) has been, likewise, stated in another Hadith in which the Prophet (s.a.w.) says, "Satan is accompanying every human being." The Companions (r.a.) enquired if the Satan accompanied him too. The Prophet (s.a.w.) replied in the affirmative and added:

وَلَكِنْ اللَّهُ أَغَاثَنِي عَلَيْهِ فَاسْلَمَ (رواه مسلم)

"But Almighty Allah helped me (in the matter) and he became submissive to me." [Sahih Muslim, w/r to Mishkat, p.18]

Just as Allah had protected the Prophet (s.a.w.) from the evils of Satan as a special case, He had likewise saved his Companions (r.a.) also, by means of another special characteristic (of dream). Otherwise, the Devil could have misguided them, particularly to those who were in the office of governors at distant places, during the Prophet (s.a.w.)'s life time and when the Koran was still being revealed. For example, had he been allowed to appear in the Prophet's form in dreams of Muaz bin Jabal (r.a.) in Yemen, he would perhaps have attempted to misguide him by telling him that the morning prayer was offered before sunrise in early days of Islam but as the number of Muslims is quite large now it should be said after sunrise in order to provide facility to the vast majority and eventually Muaz (r.a.) might have entangled in a fix as it would

take many months' travel to ascertain the matter. Allah saved respected Companions (r.a.) from such a difficult situation. And did not give Satan such power that he may deceive the Sahaba (r.a.) by taking form of the Prophet (s.a.w.).

ARGUMENT OF LAWS

Some artful and clever persons raise this point in respect of the above Tradition of Bukhari regarding appearance of the Prophet (s.a.w.) in dream. that: مَنْ رَأَى نَبِيَّ (one who saw me in dream will shortly see me while he is awake) the word مَنْ (one who) used therein is a general word and encompasses all and sundry and how it was particularized for the Companions (r.a.) only. Were somebody tell them that if they believe مَنْ (one who) as general and common then they should also believe contrary to their faith that a polytheist and Qadiani ☞ also can see the Prophet (s.a.w.) in dream! And as a matter of principle they should know that مَنْ (one who) is also construed a particular word like كَلِمَةٍ (all) as evident from the principles laid down in Fundamentals of Sarkhasi:

كَلِمَةٌ كُلُّهَا وَهِيَ تَحْتَمِلُ الْخُصُوصَ نَحْوَ كَلِمَةِ مَنْ

(اصول سرخسی: جلد ۱، صفحہ ۱۵۷)

"The word مَنْ (one who) is reckoned for particularity like كَلِمَةٍ (all) who)." [Usoole Sarkhai, volI, pg.157, line 18-19]

UNRELIABLE REPORTS

Alas! Arguments do not end here, but now begins a series of concocted and unreliable reports and it is stressed that the Prophet (s.a.w.) is living in his grave and provided sustenance, Salat-o-Salam ☞ offered by Ummah is presented to him and not only Salat-o-Salam but all the deeds and actions of Ummah are presented to him. Were they know the status of these reports! It seems pertinent to put forth reality of such reports:

LIVING, EATING, DRINKING & SAYING PRAYER IN GRAVE

Allah declares that all have to die and resurrect on the Doomsday only:

فَمَنْ أَتُكْمَرُ بَعْدَ ذَلِكَ لَمْ يَنْتَوْنِ ﴿١٦﴾ فَمَنْ أَتُكْمَرُ يَوْمَ الْقِيَامَةِ يُعَذَّبُونَ ﴿١٧﴾

(المزمن ١٦-١٧)

"Then after this (life) you will surely die. Then on the Day of Resurrection you will be raised again." (23:15-16)

This is a general principle and there exists no exception. But the people present false reports to prove temporal life in grave:

قَتْنِيَّ اللَّهِ حَيٌّ فِي الْقَبْرِ يَرْزُقُ

"Allah's prophet is alive in grave and is subsisted" [Ibne Maja]

The complete Sanad³⁴ of this report is that:

حدثنا عمرو بن سواد المصري حدثنا عبد الله بن وهب عن عمرو بن الحارث عن سعيد بن أبي هلال عن زيد بن أيمان عن عبادة بن نسي عن أبي الدرداء قال قال رسول الله ﷺ "قَتْنِيَّ اللَّهِ حَيٌّ فِي الْقَبْرِ يَرْزُقُ"

Ibne Maja reported from Amr bin Sawad Al-Misri who from Abdullah bin Wahub who from Amr bin Al-Harith who from Saeed bin Abu Hilal who from Zed bin Aiman who from Ubadah bin Nasi who from Abu Darda (r.a.) who from the Prophet (s.a.w.) who said, "Allah's prophet is alive in grave and is subsisted."

There is Irsal³⁵ in the Sanad of this report, for, Zed bin Aiman did not hear from Ubadah bin Nasi. One of the reporters - Saeed bin Abu Hilal has been declared by Ibne Hazam as weak. According to Abu Bakar ibn al-Azli Al-Maliki this is not a proven report. Imam Bukhari says that this is a Mursal³⁶ report. [Tahzeeb-ut-Tahzeeb, Vol.III, pg.398, Tarikh-ul-Kabir by Bukhari, Vol.II, pg. 354]

As far as the report of Baihique that الإحياء أحياء في قبورهم يصلون {prophets are living in their graves and offer prayer} is concerned, it is stated that that too is not reliable as one of its reporters - Hasan bin Qutaibah Khuzai - has been told by Imam Zahbi as Halik (killer). Darqutni said him Matruk-ul-Hadith³⁷. To Abu Hatim he was the reporter of baseless traditions and to Uqaili very capricious. [Meezan-ul-Aitidal, vol.I, pg. 241, Lisan-ul-Meezan by Ibne Hajar, Vol.II, pg.246]

In an eulogy named 'Qaseeda-e-Noonia' included in his book Assawaiq-ul-Mursilah, Hafiz Ibne Qayyim has commented upon the above reports in his poetic verse:

وَحَدِيثُ ذِكْرِ حَيَاتِهِمْ يَقْبِرُهُمْ — لَمَّا يَصْحَوْظَامِرُ النُّكْرَانِ

"The reports denoting life of prophets in their graves are not true and their being Munkar³⁸ is quite evident"

In another report narrated by Abu Yala the reporters Mustalam bin Saeed and Hajjaj bin Al-Aswad both are weak:

Mustalambin Saeed

Ibne Hajar writes that رِيَاءًا وَهَم "He often goes prey to caprice". [Taqrīb-ut-Tahzeeb, pg.488] Shu'ba says, "I didn't think he might have even remembered two traditions". [Tahzeeb-ut-Tahzeeb, Vol.X, pg.104]

Hajjaj bin Al-Aswad

According to Ibne Hajar and Imam Zahbi, 'He used to report Munkar rivayats³⁹ from Thabit Al-Binani.' For substantiating their statement they presented his above rivayat. [Lisan-ul-Meezan, Vol.II, pg.175, Meezan-ul-Aitidal, vol.I, pg. 214]

PRAYER BY MOSES IN THE GRAVE

Likewise, from the tradition reported in Sahih Muslim in

which the Prophet (s.a.w.) has related the event of Mairaj ۞, life of dead in their graves is tried to be postulated. The Tradition is:

مررت على موسى ليلة اسرى بي عند كتيب الاحمر وهو قائم
يصلى في قبره

[the Prophet (s.a.w.) said] "I passed at the night of Mairaj by that grave of Moses which is near the red mound, and he was saying prayer by standing." [Muslim, Vol.II, pg.268]

Finding a quasi proof of 'life in grave' in this Tradition, these grave lovers have clinched this weak rather ramshackle support with teeth tightly. Although it is in another report of this very Sahih Muslim that when the Prophet (s.a.w.), after passing by the grave of Moses (a.s.), reached Al-Quds, he saw there Abraham, Moses and Jesus Christ (a.s.) saying prayers. Later he led them in the congregational prayer. Every stance of these grave moths is new and novel. They contented on showing life mere in grave. Why they do not believe that he was also alive in Al-Quds, for, according to them, there founds the last proof of Moses' life in this world. Moreover, it appears that they want to say that these prophets, to whom the Prophet (s.a.w.) had seen at Al-Quds, reached the Heavens without the company of Gabriel and Burraq ۞ much earlier than the Prophet (s.a.w.) as he found them ahead there also. And not only the deceased prophets (a.s.) but also the living one - The Christ (a.s.) - comprised that excelsior group. By acceding to this stupid notion, doesn't it prove that the real Mairaj wasn't of Muhammad (s.a.w.) but of the other prophets, and that is not less than denial of the Koran and Hadith.

Alas! On the basis of the miracle of Mairaj, life in grave is regretfully deduced through polytheistic reasoning, although the whole night of Mairaj was a miracle - a supernatural and extraordinary phenomenon that cannot be held as a ground for inferring any decision in any matter whatsoever.

The other obvious report that overtly manifests the clear proof of death of Moses (a.s.) is the Saying of the Prophet (s.a.w.) that:

ولو كان موسى حيا ما وسعني الا النباي (احمد، مشكوة)
"Were Moses alive today, he would have no excuse but to follow me anyhow." [Related by Ahmed bin Hambal in his Mosnud, Mishkat, pg.30]

Now tell us, should we obey the Prophet (s.a.w.) or you?

ANALOGIC WORLD IS AN ERRONEOUS TERM

On the other side there are those people who persistently determine the entire issue as the matter of 'Alam-e-Mithal' (analogic world). Such people may be asked as to how they discovered this new 'analogic world' from their own which is mentioned nowhere by Allah and His last messenger, Muhammad (s.a.w.), because They mention Alam-e-Barzakh only. Reply can come: "It is true but without the idea of this fanciful world, illustration of many things of the Koran and Hadith will be impossible." Oh well! Bravo! But tell that when Allah held man responsible to follow the implicit like the explicit and even allowed to abridge and augment from his own if need so arises in coming across any problem in this way. The fact is that this is a glaring instance, among countless others, of the oppression which Tariqat ۞ has been continuing against Shariat ۞. It is said that in this analogic world, which is originally an Alam-e-Barzakh, soul is given infinite capacity, space and power and is infused in an exemplary body. And this is so said just to provide reason to the false and fabricated stories of meeting with the Prophet (s.a.w.), Khawaja Khizr ۞ and other expired saints in this very world and that too in awakening. The Koran and Hadith both rule out such cooked up 'analogic world' in limine and in toto. They both enjoin that the Jesus Christ (a.s.) has been lifted up to Allah and will come down to the land

before the Doomsday. The reports of Bukhari and Muslim, related by Abu Hurairah (r.a.), testify the Koranic declaration and also describe some details thereabout. The Koran says:

نَلِّدُ رَفْعَةَ اللَّهِ إِلَيْهِ ۖ وَكَانَ اللَّهُ غَرِيْبًا خَبِيْثًا ۖ وَإِنْ مِنْ أَهْلِ
الْكِتَابِ إِلَّا لَيُؤْمِنُنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ يَكُوْنُ عَلَيْهِمْ شَهِيدًا
(النساء ١٥٨-١٥٩)

"But (fact is that) Allah took him up to Himself. Allah was ever Mighty, Wise. There will be no one of the People of Scripture (i.e. Jews and Christians) but believe in him before his death and on the Day of Resurrection he will be a witness against them." (4:158-159)

Therefore, the Christ (a.s.) is living alive near Allah in Heavens and will descend on earth in the proximity of the Day of Resurrection. And claiming Barzakhi life for him and infusion of his spirit in a simile body is no less a big folly and topmost example of foolishness.

Imam Muslim has narrated a tradition in his Sahih that the Prophet (s.a.w.) heard (during Mairaj) in front of him foot fault of Bilal (r.a.) in Paradise although he (Bilal) was alive in the world and was putting up at Makkah and did not know at all about such happening. So it got known that presence of spirit also is not necessary for occurrence of a miracle. Likewise, coming of Gabriel (a.s.) in the form of Dihya Kalbi (r.a.) to the Prophet (s.a.w.) and in the simile of a normal man to the Mary aren't the examples of Barzakh but of this very living world. It is appropriate to accept all such events as (undeniable) miracles as they really are and refrain from such un-Islamic contrivances, be patient for a little while, the Doomsday is not too remote, how long these false stories about meeting the Prophet (s.a.w.) and other saints in awakening will last and remain being cooked up on weak and instable philosophic grounds and how long these fabricated miracles will remain being advertised among the people to prove self-claimed prophethood i.e. pseudo apostolate.

THE PILLARS OF SHIRK

Ah! The so-called nation builders of Ummah themselves have strengthened the pillars of shirk viz. *Wasila-e-Zat* (mediating person of anybody to Allah), *Sama-e-Mota* (hearing of dead), *Mukashifa* (knowing of Unseen through apocalyptic revelation), claims of meeting face to face with those who have passed away, etc. Actually the belief in this presumptive life in grave and its accessories have spoiled and shattered faith of the world and this is the root cause of shirk.

On the basis of this very belief people confine themselves there; meditate and contemplate for spiritual charm; salute the engraved and look forward to hearing its reply; somebody claims to have shaken their hand and some look adamant even for embracing them. Some cruel have even contrived that through confinement by the grave some saints have learnt from their Holy Prophet (s.a.w.) the ways and means of preaching and propagation! **مَا قَالُوا** (May Allah save us!)

PRESENTATION OF UMMAH'S AFFAIRS TO THE PROPHET AND HIS LIFE UNDERGRAVE

The Traditionalists are in agreement on the consensus that the report regarding presentation of affairs is concocted. The report is:

عن ابن المبارك أنا رجل من الأنصار عن المنهال بن عمرو أنه
سمع سعيد بن المسيب يقول ليس من يوم إلا يعرض فيه على
النبي ﷺ أمته غدوة وعشية فيعرضهم باسمائهم وأعمالهم
فلذلك يشهد عليهم (الذكرة)

Abdullah bin Mubarak says that he heard from a man of Ansar who from Minhal bin Amr who from Saeed bin Musayyab who said, "There passes no day when the affairs of his Ummah are not presented to the Prophet (s.a.w.) in the morning and evening and he recognizes his people from their names and deeds so that he may be a witness for them." [أبو داود]

This is not a Hadith but a false statement leveled to be related by a Tabaeen. And what about رَجُلٌ مِّنَ الْأَنْصَارِ "a man of Ansar" whose name and identity is totally missing. Not any book of Traditions has any mention about such report. The Koran provides the law:

فَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ (المؤمنون: ١٠٠)
 "Behind them (all dead) is a barrier until the day when they will be raised (i.e. resurrected)" (23:100)

وَمَنْ عَن ذُنُوبِهِمْ غَفِلُوا ﴿٤٦﴾ (احقاف: ٤٦)
 "They are unconscious of their prayer" (46:5)

The same thing has been reported at many places in Sahih Bukhari, e.g.

يَجَاءُ بِرَجُلٍ مِنْ أُمَّيْ قِيُوخَذُ بِهِ ذَاتُ الشَّمَالِ فَيَقُولُ يَا رَبِّ أَصْحَابِي
 يَقَالُ إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بِعَدِكَ فَيَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ وَ
 كُنْتُ عَلَيْهِمْ شَهِيدًا مَا ذُكِرْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبُ
 عَلَيْهِمْ (المائدة: ١١٧) فيقال إن هؤلاء لم يرزوا مرتدين على أعقابهم
 منذ فارقتهم (بخارى)

[the Prophet (s.a.w.) said] Somebodies from my people will be brought to me, then they would be led to the left (i.e. towards Hell) on which I'll say, "O my Lord! They are my people (how they could be thrown to Hell)." Then I'll be told, "You know not what heresies they invented after you". I'll then repeat the reply of the Righteous Man (i.e. Christ) [which has appeared in Koran]: 'I was a witness of them while I dwelt among them, and when You took me up You were Witness over them.' (5:117) I'll be then informed that, 'These are those who kept turning back after you on and on.' [Bukhari, Vol.II, pg.665]

It made evident that had the affairs of Ummah been presented to the Prophet (s.a.w.) he would not have astonished about those heretic people. It was the condition of the Prophet (s.a.w.) in his life that he used to say:

نَعْرِضُ الْأَعْمَالَ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيسِ فَاحْبَابُ يَعْزُضُ عَمَلِي وَ
 أَنَا صَائِمٌ لِرِوَاءِ التَّرمذى

"Deeds and acts are presented before Allah every Monday and Thursday so I like that when my affairs are presented before Allah these days I may be fasting." [Tirmidhi, Mishkat, pg.180]

So it was acquainted that all human actions and activities are put up to the Court of Allah only and not to the Prophet (s.a.w.). And those who still persist that they are presented to the Prophet (s.a.w.) are overt Mushrik. They made the Prophet (s.a.w.) Allah.

THE EARTH DOES NOT EAT-UP BODIES OF THE PROPHETS (a.s.)

This concept is based on a weak tradition whereby ignorant people try to prove prophets' life in grave, although it only indicates that the soil eats up all corpses but not those of the prophets (a.s.), nonetheless they are also dead. This specialty of the dead bodies of Prophets (a.s.) as indicated in this weak tradition has also been ruled out by elaborate traditions in Sahih Bukhari, which show that the (dead) bodies of Omer (r.a.) and Abdullah bin Amr bin Haram (r.a.) also were found intact. [Bukhari, vol.I,pg.180-186]. Then there left no specialty of the prophets' bodies (while bodies of non-prophets are also being reported to be intact). If it is, nevertheless, assumed that bodies of prophets escape erosive and corrosive effects of the earth then how it will be attested that they know whatever happens even after their demise because there is a mention of the Prophet Ezra (a.s.) in Surat-ul-Baqra (the second chapter of the Koran) that Allah kept him dead for a hundred years, his body remained intact, but when he was asked as to for how many years he remained dead he had no knowledge about himself too, instead the others.

Listening Salat-o-Salam by the Prophet (s.a.w.) offered by near and conveyance of that offered by far

The report that contains the narration that 'the Prophet (s.a.w.) himself listens to the Salat-o-Salam offered at his grave

and that offered from distance is conveyed to him' is a fabricated report which is, inter alia, coming ahead. The Tradition reported by Abu Dawood regarding transmission of Salat-o-Salam includes weak and unreliable reporter, Abdullah bin Nafay. It is doubt-free that whenever any faithful sends blessings on the Prophet (s.a.w.) he also gets blessings in requital and its virtues will reach the Prophet (s.a.w.) and his position in Paradise will be further elated as appears in a report of Bukhari that the Prophet (s.a.w.) said, 'When you recite Tashahud, virtues of this prayer go to all pious bondmen of Allah whether in the heaven or on the earth.' [Bukhari, vol.I, pg.115]

When the Treaty of Hudaibiyah (Dhulqad 6 AH) was entered into, Uthman (r.a.) remained detained with Makkan polytheists. He was not supposed to desist offering prayers in any case. But the Salat-o-Salam recited by him in the prayers didn't reach the Prophet (s.a.w.) otherwise he would not have taken oath of "Bait-e-Ridhwan" to avenge Uthman's blood (his killing had been rumoured) and would have rectified that he was alive as his Salat-o-Salam had been reaching to him. Thus it got proved that one who believes in that the Prophet (s.a.w.) can hear Salat-o-Salam, from far or near, adheres to a polytheistic credo in either case, for, the Salat-o-Salam did not reach during the life then how it would after death.

The report about roaming of angels is also concocted

إِنَّ لِلَّهِ مَلَائِكَةً سَاجِدِينَ فِي الْأَرْضِ يَتَلَوْنَ مِنِّي أَمْنِي السَّلَامِ (Nasai)
 "(the Prophet (s.a.w.) said) There are angels deputed from Allah to tour through the land and communicate to me the salutations of my people." [Nasai, pg.189, Mishkat, pg.86]

One Zazan is amongst the reporters of the above Tradition about whom Ibne Hajar has said in Tahzeeb-ut-Tahzeeb that كَانَ يُخْطِئُ كَثِيرًا he used to make so much mistakes. Sh'uba says that he enquired Salma bin Kuhail about Zazan. He disclosed that to him Abul Bakhtari was better

than Zazan (Abul Bakhtari was unreliable to all men). Ibne Hajar Asqalani further points out in Taqreeb-ut-Tahzeeb that فِيهِ شَيْعَةٌ there found Shiat in him. And it is well-known that Shiites keep on faith that their affairs are presented to their Imams. Their second spurious creed is that they believe that when the dead is put into grave his spirit comes back in his body upto waist. The first void belief Zazan has revealed in the Tradition in question and the other one in the wrong report regarding return of spirit to its body, which report is following ahead. According to Principles of Traditions the reporter who puts in rivayat in support of his sinister belief will be discarded:

أَنْ دَرَوِي مَا يَقُولُ بِدْعَةٌ قِيَرْدٌ عَلَى الْمَذْهَبِ الْمَخْطِئِ (نَجْدَةُ الْفَكْرِ)
 لابن حجر 'صفحة ٧٣'

"The rivayat reported by a narrator which corroborates his sinister belief will be rejected and the correct credo will be restored."

[Nukhbat-ul-Mufakkerin by Ibne Hajar, pg.73, Tahzeeb-ut-Tahzeeb, Vol.III, pp.302-303, Taqreeb-ut-Tahzeeb, pg.161]

Now the status of this false report is before all.

Non-distribution of the Prophet (s.a.w.)'s inheritance

It is also evaded that as the Prophet (s.a.w.) is alive hence his inheritance could not be distributed and due to his being alive, marriage with his wives (r.a.) held unlawful. Although its reason is not the presumptive life of the Prophet (s.a.w.) in grave but is his following Tradition:

إِنَّا لَا نُوْرِثُ مَا تَرَكَنَا صَدَقَةٌ (بخاری)
 "We (prophets) inherit nothing for heirs, all we leave is charity."
 [Bukhari, vol.I, pg.995]

In the light of the above declaration Abu Bakar (r.a.) and Omer (r.a.) decided the matter of Ali, Fatima and Abbas (r.a.) [who were demanding their share in the Prophet's inheritance].

Exegetes are of the view that this was so decided that there be left no possibility of having a remote suspicion about receiving any temporal gains on the efforts of the Prophet (s.a.w.) for preaching the True Message.

The question of re-marriage of the Prophet's wives (r.a.)

As regard the posthumous marriage of wives (r.a.) of the Prophet (s.a.w.), it was not due to that he is claimed to be alive in his grave but due to the fact that they were holy mothers of all faithful. Allah declares:

وَأَزْوَاجُهُ أُمَّهَاتُهُمْ (الاحزاب: ٦)

"His wives are their mothers." (33:6)

وَلَا تَنْكِحُوا أَزْوَاجَهُ مِنْ بَيْنِ عُذَّتِهِ إِنَّمَا كَانَ سَبِخًا لِمَنْ يَكْفُرُ (الاحزاب: ٥٣)

"It is not allowed that you may ever marry his wives after him." (33:53)

What a mockery that wives of those whom Allah forbade to be called 'dead' (i.e. martyrs) are being remarried and their marriage is considered lawful but for whom there has been no such order (i.e. the prophet) the above thing is created! Those who consider martyrs as alive in this very world should think that can any living man's wife marry another person?

Assalam-o- Alaikum-Ya-Ahalal Quboor ■

Finding no support, even of a straw to catch at, for validating worship of grave, it is stated that "Every faithful is living in his grave because the Prophet (s.a.w.) had taught the prayer for dead: *السلام عليكم يا أهل القبور* "O grave dwellers, peace be upon you." It is clearly an address and only living inmates are addressed." This is so said on account of ignorance from Arabic language. Everyone who follows Arabic knows that here the word *يَا* (means 'O') is not meant for address but for prayer as we pray in our own language for our late father, 'O my

father may Allah bless you! What a nice education you imparted to me!

The matter of hearing footfault

Likewise, from the Tradition reported by Bukhari and Muslim that *الْمَيِّتُ يَسْمَعُ قَرَعَ نَعَالِهِمْ* "The dead hears their footfault" it is deduced that the dead becomes alive in grave otherwise how could it listen to the sound of foot-step. After having inferred such deduction the latter portion of this Tradition is ignored in which it has been described that the faithful is made sit in the grave for examination and when he gives correct answers he is shown a place in the Hell and told that had he not abide by the pure faith, that place would have been made his abode but as he carried true faith, he will be entered the Paradise and his place therein will be witnessed to him. The reverse is done with polytheist. This affair happens to each and every dead. But the person who died of fire and his body burnt to ashes or the person whose corpse was devoured by beasts or fishes and there left his no body, then how it will be possible to make him sit and show Paradise or Hell in this world? So it got apparent that this all affair does not belong to this world but to Barzakh. And according to the Koran and Hadith this Barzakh is a barrier between the dead and this world:

وَمِنْ ذُرِّيَّتِهِمْ يَرْجِعُ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ (المؤمنون)

"behind them (all dead) is a barrier until the day when they will be raised." (23:100)

Ibne Hajar Asqalani has incorporated in his book *Fatah-ul-Bari* (The Commentary on Sahih Bukhari) the interpretation by Ibne Munayyar that in the above tradition 'the sound of foot-steps' is referred to that of the angels. Some scholars have given to words *يَسْمَعُ قَرَعَ نَعَالِهِمْ* 'hears their footfault' the status of allusion and have said that 'meaning of these words is that whichever corpse is buried, the undergrave process of accountability goes begun as soon as that the

returning foot fault of the people, who buried it, can still be heard.' Same is the opinion of Imam Abu Hanifa. He also takes it as 'allusion'. [Kaukab-ud-Durri - The Commentary on Sahih Muslim by Moulvi Rasheed Ahmed Gangohi, vol.I, pg.219]

It is the unanimous decision of the Koran and Hadith that after departure from this material body, spirit shall be returned on the Day of Resurrection only.

The issue of those slain in the Battle of Badar ■

It seems pertinent to throw light on the Tradition of 'Qaleeb-e-Badr' in respect of the polytheists killed in the Battle of Badar. Imam Bukhari has narrated three reports in his Sahih in this regard according to which the Prophet (s.a.w.) addressed slain persons who were thrown into a well at Badar:

فَإِنَّا وَجَدْنَا مَا وَعَدْنَا رَبَّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا فَقَالَ
عُمَرُ يَا رَسُولَ اللَّهِ مَنَ كَلِمَ مِنْ أَجْسَادٍ لَا أَرْوَاحَ لَهَا فَقَالَ النَّبِيُّ ﷺ
وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ قَالَ فَتَادَهُ
أَحْيَاكُمْ اللَّهُ حَتَّى أَسْمَعَهُمْ قَوْلَهُ تَوْبِيخًا وَتَصْغِيرًا وَنَقْمَةً وَحَسْرَةً وَ
نَدَمًا (بخاری)

"Verily we found the vow, that our Lord had pledged to us, as true. Did you also find true what had your Lord promised you?" Then Omer (r.a.) expressed his surprise over speaking those lifeless bodies on which the Prophet (s.a.w.) said, "By the Person in Whose hand is my life, you aren't hearing much than them what I say." Qatadah (who is Tabaei reporter of this tradition) said that Allah resuscitated those dead in order that they could hear the Prophet (s.a.w.), feel rue and be humiliated.

[Bukhari, pg.566-567]

As per opinion of Qatadah (r.a.) the above hearing was due to a miracle and was not as a routine matter. In the other two reports Bukhari has apprised decision of Ayesha (r.a.) i.e.

أَنْهَرُوا الْآنَ لِيَعْلَمُونَ أَنَّ مَا كُنْتُ أَقُولُ لَكُمْ حَقٌّ ثُمَّ قُرِئَتْ
"This was the saying of the Prophet (s.a.w.) that they had then thoroughly known that what he used to tell them was right and true." Then she recited from the Koran:

إِنَّكَ لَا تَسْمِعُ الْمَوْتَى
'(O prophet!) you can't make hear dead.' (28:80)
وَمَا أَنْتَ بِمَسْمُوعٍ مِنْ فِي الْقُبُورِ
'Nor you can cause to hear the engraved.' (35:22) [Ibid]

By reporting the above narrations Bukhari has brought out that he also believed in that dead do not hear. On the pretext of this Tradition (that bears two different views) people say that hearing by dead is a disputive issue. The difference which existed between Companions (r.a.) of the Prophet (s.a.w.) was not at all about ordinary dead but solely in that exclusive matter and that too whether the dead bodies of the polytheists, slain in Badar, were miraculously animated to hear their humiliation with their own ears or by their hearing was meant 'knowledge' i.e. they knew after death. Now see how artfully generalizing the 'particular', ground has been provided for shirk.

It got thus proved that grave dwellers are completely devoid of life, neither they can hear invocations of worldly people nor they have such power to hear such invocations and forward them to Allah through their mediation, for He enjoins that

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ (فاطر: ١٤)
"If you invoke them, they couldn't hear your invocations"

Alas! There be the above judgment of the Koran and Sunnah and these preachers of shirk, after believing in the dead as hearing, try to prove them to be alive because 'hearing' and 'living' are inter-connected, reciprocal and inseparable. Ah! Sad! How deploring is it!

Other wrong reports regarding life of the Prophet (s.a.w.) in grave

1. One un-reliable tradition is narrated that during the event of Al-Harrah¹ which took place in Dhul-Hajja 8 AH no Azan² or Iqamat³ could be called in the Mosque of Medina for three days and nights, even though Saeed bin Musayyab, who had taken refuge there, would recognize the prayer time with the help of a low voice from the grave of the Prophet (s.a.w.).

[Related by Darmi, Mishkat 545]

The Sanad of this tradition is:

اخبرنا مروان بن محمد عن سعيد بن عبد العزيز (عن سعيد بن المسيب)
Darmi reported from Marwan bin Muhammad, he from Saeed bin Abdul Aziz, he from Saeed bin Musayyab.

Both of the above reporters are not trustworthy. Saeed bin Abdul Aziz had no audio-link with Saeed bin Musayyab so this report is broken and inconsistent. Marwan bin Muhammad has been declared by Ibne Hazam as weak (i.e. his reliability was not sound) and Uqaili tells about him that he belonged to Marjia⁴ sect.

[Meezan-ul-Aitidal, vol.III, pg.161]

With regard to Darayat⁵ also this report is not reliable because for the purpose of knowing the time to pray, there was no need to hear a sound from the grave, that could be guessed without that.

2. Ayesha (r.a.) says, 'I used to enter my house, where the Prophet (s.a.w.) was buried, putting off my head scarf and would say that there were buried my husband (the Prophet) and my father (Abu Bakar). But when Omer joined them (i.e. he was buried beside them) I would enter my house covering my head fully because I would feel abashed of Omer.'

[Related by Ahmed bin Hambal, Mishkat, pg.154]

The Sanad of this report is as follows:

حدثنا عبد الله حدثني أبي ثنا حماد بن أسامة قال أنا هشام عن أبيه عن عائشة
Abdullah related from his father Ahmed bin Hambal, he from Hammad bin Osama, he from Hisham, he from his father, he from Ayesha (r.a.).

About Hammad bin Osama, one of the reporters of the above rivayat, Ibne Hajar says that near the end of his life, he had adopted the practice of relating reports borrowing from the books of other traditionalists. Vakie says he forbade him from doing so he had interred the books in the ground which he had written. Al-Azdi reckons him among un-sound reporters.

[Tahzeeb-ut-Tahzeeb, vol.III, pp.2-3]

It is Ibne Numair's saying that Abu Osama had intentionally tempered the name of Abd-ur-Rehman bin Yazid bin Tamim to Abd-ur-Rehman bin Yazid bin Jabir.

[Tahzeeb-ut-Tahzeeb, vol.VI, pp.295-296]

On the touchstone of wisdom also this report is not sensibly correct, for if Omer (r.a) could see Ayesha (r.a.) across tons of soil (i.e. through the grave) then what the obstacle of a thin scarf did matter.

The incorrect narrations regarding return of spirit to its worldly body

1. There is a weak and unreliable tradition ascribed to Bira bin Azib (r.a.) with the following Sanad:

عن احمد بن حنبل عن ابي معاوية عن الاعمش عن منال بن عمرو عن زاذان عن براء بن علقم

Ahmed bin Hambal heard from Abu Muaviyah who from Al-A'mash who from Minhal bin Amr who from Zazan who from Bira bin Azib (r.a.) who said, ".....Before commencement of accountability process, soul of every dead is returned to its body" [Related by Ahmed bin Hambal, w/r to Mishkat, pg.142]

The Sanad of this report also comprises Zazan whom Salma bin Kuhail regards as low man even lower than Abul-Bakhtari (who was discarded by all). The other is his pupil, Minhal bin Amr. Abdullah says that "His father Ahmed bin Hambal used to say that Abu Bishar looked him better than Minhal. And this Abu Bishar Jafar bin Ayas had been declared by Shu'ba as un-authentic. Ibne Moeen used to degrade Minhal. Hakim says that Yahya bin Quittan held him as weak. Abu Muhammad bin Hazam also told him weak and would reject his supra-cited report of Bira bin Azib.

[Tahzeeb-ut-Tahzeeb, vol.X, pp.319-320, Meezan-ul-Aitidal, vol.III, pg.204]

So it got known that return of spirit to its worldly body is a wrong thinking. In fact all the relations and contacts of a deceased with this world and what is therein go cut off. Similar is the Koranic declaration:

فَمِنْ ذُنُوبِهِمْ يَرْجِعُ إِلَى اللَّهِ يَوْمَ يَقْبِضُونَ ﴿١٠٠﴾

"Behind them is a Barzakh (barrier) until the day when they will be raised." (23:100)

Now whichever condition of torment or comfort that happens to every dead takes place in Barzakh and not in this world.

2. Another report is that the Prophet (s.a.w.) said, "When anybody greets me (i.e. sends blessing) Allah Almighty makes my spirit revert to me and I answer that salutation."

[Abu Dawood, Baihiqui, Mishkat, pg.86]

This report is also not reliable and is repugnant to the Koran. Its Sanadis:

حدثنا محمد بن عوف نا المقرئ نا حيوة عن ابي صخر حميد بن زبيل عن يزيد بن عبد الله بن فسيط عن ابو هريرة

Baihiqui reports from Muhammad bin Auf who from Al-Maqri who from Haiva who from Abu Sakhr Humaid bin Ziad who from Yazid bin Abdullah bin Qusait who from Abu Hurairah (r.a.) who from the Prophet (s.a.w.).

The above named Abu Sakhr Humaid bin Ziad has been held by Sayuti, Nasai, Ibne Hammad and Ahmed bin Hambal as un-sound. [Tahzeeb-ut-Tahzeeb, vol.III, pg.42-43] The other reporter Yazid bin Abdullah bin Qusait - tutor of Abu Sakhr - is also not reliable. Ibne Habbab says that he often errs. Imam Malik says that he is weak. Abu Hatim says that He is not sound. [Tahzeeb-ut-Tahzeeb, vol.XI, pp.342-343] Ibne Taimiyah says that he is weak and as well as his hearing contact with Abu Hurairah (r.a.) is not contiguous. [Al-Qaul-ul-Badie pg.156, Jila-ul-Afham pg.22]

After such deliberation, how wrong and unjust is it to present this report as reason for revival of spirit! It is claimed that one or else sends blessings on the Prophet (s.a.w.) every time in the world, therefore, the spirit of the Prophet (s.a.w.) always remains in his body in order to answer such greetings. Good! It has been stated earlier that the spirit once captured would return on the Day of Resurrection only.

THE SHIRK OF MEDIATING THE DEAD SAINTS

It has been related earlier that the biggest sin the polytheists used to commit was adoring the dead and making them the intermediary in their prayers for intercession. Allah scolded them sternly and forbade from such a heinous act. Were those who seek mediation of the engraved in their prayers know this fact also that after demise of the Holy Prophet (s.a.w.) Omer (r.a.) neither sought his mediation in prayers nor he ever visited his grave. But made Abbas (r.a.) the medium for invocations:

عن انس بن مالك ان عمر بن الخطاب كان اذا فحطوا استسقى بالعباس بن عبد المطلب رضى الله عنه فقال اللهم انا كنا نوسل اليك بنينا ﷺ فنسقيناه وانا نوسل اليك بعمر بنينا فاستقنا فيستقون (بخارى)

Anas bin Malik (r.a.) reports that when there occurred a

drought Omer bin Khattab (r.a.) used to ask Abbas bin Abdul Muttalib (r.a.) to pray for rain and would say, "O Allah! Earlier we would make our Prophet (s.a.w.) the medium towards You and You would fall rain, [and as he is not in our midst now] we hold the uncle of our Prophet (s.a.w.) as the intermediary, so please send down rain!" Then it would rain. [Bukhari vol.I,pg.137]

The drought known as "A'am-ur-Ramadah" [means the year of ashes] came in 18 AH during the caliphate of Omer Farooq (r.a.). Abu Swaleh As-Saman, treasurer of Omer Farooq (r.a.), narrates details of this event in this manner:

فلما صعد عمر مع العباس المنبر قال عمر رضي الله عنه اللهم انا
توجهنا اليك بعمر نبيك وصنوا بيه فاسقنا الغيث ولا تجعلنا من
القانتطين ثم قال قل يا ابا الفضل فقال العباس اللهم لم ينزل بلاء الا
بذنوب ولم يكشف الا بنوبة وقد توجه بي القوم اليك لمكاتبني من
نبيك وهذه ايدينا اليك بالذنوب ونواصينا بالنوبة فاسقنا الغيث
فلرخت السماء شايب مثل الجبال حتى اختصصت الارض
(حاشية بخارى)

When Omer (r.a.) climbed up the pulpit along with Abbas (r.a.), Omer (r.a.) prayed: "O Allah! We turn our faces to You through the uncle of Your Prophet (s.a.w.), who is the brother of the Prophet (s.a.w.)'s father, so shower us with water and do not disappoint us!" Then he said to Abbas (r.a.), "O Abul Fazal! Now you pray." He prayed, "O Allah! Not any misery comes from You but due to sins and doesn't get removed except through contrition. At this moment the nation realizing my position in the eye of Your Prophet (s.a.w.)*, has made me intermediary to You and these sinful hands are raised towards You and our heads are bowed before You penitentially so send down rain!" Consequently the rain poured like the heaven opened mountain like jaws and the earth got satiated. [Marginal Note on Sahih Bukhari vol.I,pg.137]

* كان رسول الله ﷺ يعظمه ويكرمه بعد اسلامه (اسد الغابة)

The Prophet (s.a.w.) used to hold him in high esteem when he embraced Islam. [Asad-ul-Ghaba]

It is noteworthy that which can be more exalted personality than that of the Prophet (s.a.w.) that should be made a medium in prayers and who can claim to have more knowledge of the religion than Omer (r.a.)? But after passing away of the Prophet (s.a.w.) he (Omer) neither mediated him (the Prophet) by visiting his grave nor held him as medium in the prayer for rain but his uncle Abbas (r.a.) who was present and alive was made an intermediary who prayed and Allah fell rain.

MEDIATING ONE'S RIGHT IS NOT PERMISSIBLE

The people who have allowed seeking supernatural help from saints and apostles through WASILA (mediation) have taken the Koranic word 'Wasilah' (means nearness) to the synonym of Urdu word 'WASILA' (means medium). Although it is testified by the Koran and the Traditions that 'Wasilah' is meant for nearness. It has been reported by Muslim that:

عن عبد الله بن عمرو بن العاص رضي الله عنهما قال قال رسول
الله ﷺ اذا سمعتم المؤذن فقولوا مثل ما يقول ثم صلوا على فانه
من صلى على صلاة صلى الله عليه بها عشرا ثم سلوا الله لي
الوسيلة فانها منزلة في الجنة لا ينغى الا لعبد من عباد الله وارجو
ان اكون انا هو فمن سأل لي الوسيلة حلت عليه الشفاعة لرواه
مسلم

Abdullah bin Amr bin A's (r.a.) relates that the Prophet (s.a.w.) said, "Whenever you listen to Moazzin calling Azan repeat the words he utters and thereafter recite Salat on me because Allah recites Salat on him ten times who so does once for me. Then ask 'Wasilah' for me. That is a place in the Paradise which will be given to only one of the servants of Allah. And I hope he will be me. Listen! Who asked Allah 'Wasilah' for me, my intercession got bound for him." [Sahih Muslim, Vol.I, pg.166]

Thus it got known that 'Wasilah' is the name of the top most place in the Paradise. Bukhari reported in this manner:

عن جابر بن عبد الله ان رسول الله ﷺ قال من قال حين يسمع النداء اللهم رب هذه الدعوة التامة والصلوة القائمة ات محمد الوسيلة والفضيلة وابعته مقاما محمودا الذي وعده حلت له شفاعتي يوم القيامة (بخارى)

Jabir bin Abdullah(r.a.) narrates that the Prophet (s.a.w.) said, "Whosoever said after hearing Azan:

اللهم رب هذه الدعوة التامة والصلوة القائمة ات محمد الوسيلة والفضيلة وابعته مقاما محمودا الذي وعده

'O Allah! The Lord of this complete Call and everlasting prayer, bestow on Muhammad (s.a.w.) 'Wasila' and excellence, and raise him to the most exalted place You have promised him for my intercession on the Doomsday became obligatory for him."

[Bukhari, Vol.I, p.86, Part: Azan]

So it made enlightened that meaning of 'Wasila' is nearness to Allah and taking mediation of somebody to Allah is not at all intended.

Allama Alusi, author of the exegesis "Rooh-ul-Ma'ni" has argued this issue at length and has written:

الإستعانة بمخلوق وجعله وسيلة بمعنى طلب الدعاء منه لا شك في جوازها ان كان المطلوب منه حيا واما اذا كان المطلوب منه ميتا او غائبا فلا يستريب عالمنا غير جائز وانه من البدع التي امر بفعلها احد من السلف ولم يرو عن احد من الصحابة رضي الله عنهم واما حرص الخلق على كل خيراته طلب من ميت شيئا (روح المعاني، جلد ٦، ص ١٢٥)

"To request to somebody and mediating him in such a manner that he may pray for you is undoubtedly allowed provided the person being so requested is alive. On the contrary, not a single scholar doubts inadmissibility of the prayers asked to be made by any absent and dead. This is such a heresy that not any fore-gone committed it. Who can be much eager to earn virtues than the Companions (r.a.) of the Prophet (s.a.w.) but not any of them is reported to have ever demanded something from the engraved." [Tafsir Rooh-ul-Ma'ni, vol.VI,pg.125]

In accordance with the reference of Abul Hussein Qadoori in the chapter of 'Karaha' (abhorrence) of his book in Islamic Law 'Sharah-ul-Karkhi', the above statement has also been affirmed by Imam Abu Hanifa and Imam Abu Yusuf - the two top leaders of the Hanafi Cult:

قال بشر بن الوليد حدثنا ابو يوسف قال ابو حنيفة لا ينبغي لاحد ان يدعو الله الا به واكره ان يقول بحق خلقك - وهو قول ابي يوسف قال ابو يوسف اكره ان يقول بحق فلان او بحق انبيائك ورسلك و بحق البيت الحرام والمشعر الحرام - قال القدوري - المسئلة بخلقه لا تجوز لانه لا حق للخلق على الخالق فلا تجوز وفاقا

Bishar-bin-Walid says that Imam Abu Yusuf told him that Imam Abu Hanifa said, "Nobody is allowed to pray to Allah mediating something except His Person and Attributes. And I consider it unlawful that somebody may pray in this manner:

[On account of right of Your creature]." The same was the assertion of Abu Yusuf who said, "I hold it impermissible that onemay say:

[On account of right of Your prophets and apostles or Bait-ul-Haram (Ka'ba) or Mashar-ul-Haram.] Thereafter Qadoori said: "It is not allowed to pray to Allah intermediating right or claim of any of His creatures because not a single creature has any right due on the Creator that He may defray it.

The similar conclusion is also envisaged in the most reliable compilation of Hanafi School viz. 'Hadaya' in its chapter 'Karaha' (abhorrence) as follows:

ويكره ان يقول في دعائه بحق فلان او بحق انبيائك ورسلك لانه لاحق للمخلوق على الخالق (هداية جلد ٤، ص ٤٥٩)

بحق فلان او بحق انبيائك ورسلك
[On account of the right of Your such and such or of the prophets and apostles] for no creature has any right on the creator." [Hadaya, vol.IV, pg.459, line3-4]

And this too:

اللهم اسالك بحق فلان عبدك او بجاهه او حرمة او نحو ذلك

مكروه كراهة تحرير عند جميع منون الحقيقة وهي كالحرام
 في العقوبة بالنار عند محمد (مستفاض من صيانة الإنسان ص ٢٠٦)
 اللهم اسألك بحق فلان عبدك أو بجاهه لو حرمته "Saying
 'O Allah! I beg to You on account of the right of such and such
 person' or 'I beg to You through his honour and dignity' or in
 other like manners is Makrooh-e-Tahreemi. This is indited in the
 texts of all books of Hanafi school. Per Imam Muhammad (r.a.)
 it is Haram (unlawful) and liable to be sentenced to doom of
 Fire." [Sayanat-ul-Insan,pg.201]

[It should be known that the word 'Karaha' is used in the
 Traditions and in scripts of the fore-gone scholars from
 Makrooh-e-Tanzihi (partially abhorrent) to Haram, and
 hereinabove it has been used for Makrooh-e-Tahreemi
 (completely abhorrent)]

It is quite amazing and inconceivable that even after all
 such clear decrees why some people have written without rhyme
 or reason that:

"However, praying through the agency of dignity and honour
 of such and such person is undoubtedly allowed and is lawful
 per all." [Jawahir-ul-Quran, vol II, pg.737]

Besides, can anyone imagine that great injustice, the
 tremendous wrong that the hordes of mystics have done with
 Islam? Before every prayer they begin reciting a chain of 'rights'
 to which they have named 'Shajrah Sharif' that should be truly
 named as theogeny. What a nice and novel way of 'blackmailing'
 Allah by His slaves through such so-called rights!!

Alas! Nowadays sometimes the Prophet (s.a.w.) is being
 made WASILAH (medium) to Allah, sometimes a saint and
 sometimes a Pir⁵⁷. And after extorting the Koranic verse of
 Wasilah into WASILAH of Urdu language the vicious way of
 holding person of righteous servants of Allah as medium to Him
 has been invented. Although all the exegetes are unanimously in
 agreement that in that verse Wasilah is meant for nighness to

Allah which is possible only with pure faith and good deeds. The
 verse is:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَاجْلِسُوا فِي سُبُلِهِ
 لَعَلَّكُمْ تَفْلَحُونَ ﴿٣٥﴾ (المائدة: ٣٥)

"O believers! Fear Allah, and seek Wasilah to Him and do Jihad
 in His way so that you may succeed." (5:35)

This is crystal clear from the verse that here Wasilah
 means closeness that can be achieved with belief in Allah, His
 fear, piety and Jihad in His way because this very inference is
 attested by the Prophet (s.a.w.):

عن ابن عمر قال سمعت رسول الله ﷺ يقول انطلق ثلاثة نفر
 ممن كان قبلكم حتى اوفى الميت الى غار فدخلوه فانحدرت
 صخرة من الجبل فسمكت عليهم الغار فقلوا انه لا ينجيكم من
 هذه الصخرة الا ان تدعوا الله تعالى بصالح اعمالكم .. الخ
 (بخارى ومسلم)

Abdullah bin Omer (r.a.) relates that he heard the Prophet
 (s.a.w.) saying, "Three men of the people, passed before you,
 were traveling. There fell night. For passing night they
 sojourned in a cave of the mountain. Suddenly there fell a rock
 from up and shut mouth of the cave. They said to each other that
 there was nothing which could set them free from that calamity
 save they pray to Allah per their good deeds. One of them (who
 was a wood cutter) prayed, 'O my Lord! My parents were old
 and decrepit. I won't feed my children or chattels until my
 parents take meal. One day I went far away in search of trees (for
 cutting wood) and when turned up, my parents had gone to their
 beds. I milked and wanted it to offer to my parents to drink but
 found them asleep. I didn't like to awake them or cause the milk
 to anybody to drink. I stood beside them with bowl of milk in
 my hand and waited their getting up. My children remained
 crying bitterly and rolling by my feet restlessly due to hunger till
 dawn when they both woke up and drank milk. O my Lord! If it
 did please You then please deliver us from the misery of this
 rock.' The rock accordingly drove aside but not as much as they
 could go out. Now the second man began to pray, 'O Allah!
 There was a daughter of my uncle who was the dearest to me in
 the entire world. I wished to do unlawful act with her but she did

not agree. Time passed and she got victim of famine. She came to me and sought help. I offered her one hundred and twenty guineas provided she satisfy my lust. She acceded to. When I got over her and was about to deflower her she warned me of fear of Allah. I receded although I liked her very much than everything in the world. I didn't take back those gold coins from her and let them be with her. O Allah! If I did that all for Your propitiation then rescue us from such affliction.' The rock further set aside but still it was not possible for them to come out of the cave. The third man prayed, 'O Allah! I employed some labourers for a job. I paid them their wages. One of them turned out without collecting his dues. I invested his wages in a business concern which earned enormous profit (and multiplied to millions). After sometime he came back and demanded his wages. I drew him to the herds of camels, cows and ewes, and troop of serfs and told him that they all were the turn-over of his that very wages. He held it a ridicule. I reiterated my words with assertion. Then he took away all that and left behind nothing. O my Lord! If I so did for Your atonement then save us from such disaster.' The rock drove away and they came out." [Bukhari and Muslim]

So it was proved that mediating one's own faith and actions to Allah is right and correct, and holding media of somebody else's person or his deeds is wrong and in correct.

Mediating person of the Prophet after his demise

Countless aberrations have crept in Ummah in this regard. From the Koranic verse.

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾ (النساء: ٦٤)

"And if, when they had wronged themselves, had they come to you and asked forgiveness of Allah and the Messenger (i.e. you) also asked forgiveness for them, they would have found Allah Forgiving, Merciful." (4:64)

some ignorant people try to infer that just like the people used to come to the Prophet (s.a.w.) during his life to request him to

pray forgiveness for them the same procedure should be adopted even after his death and this practice should be done at his grave. But as per authentic Traditions it is not proved from any single Companion of the Prophet (s.a.w.) that any of his followers did ever request him at his grave to pray for them. The mode Omer (r.a.) adopted for prayer during the drought of his time, as mentioned in the preceding pages, is a bright example of the above fact. How disastrous events had happened to the Companions (r.a.), {man or woman}! Abu Bakar (r.a.) had to deal with apostasy; catastrophic drought pined Omer (r.a.); miscreants spared nothing to Uthman (r.a.), though he seldom entered Mosque of the Prophet (s.a.w.) breaking their siege yet he never invoked the Prophet (s.a.w.) at his grave for prayer; which distress had not been afflicted on Ummah during battles of Jum'al and Siffin but neither Ayesha (r.a.) nor Ali (r.a.) went to the grave of the Prophet (s.a.w.) for requesting prayer.

Some traditions in support of invocation per engraved are also reported but these all are baseless and cooked up.

جاء اعرابي الى قبر النبي ﷺ فرمى بنفسه على قبر النبي ﷺ فقال
جئت لستغفر لي فتودى من القبر انه قد غفر لك

1. A Bedouin came to the grave of the Prophet (s.a.w.) and felled himself thereon and said, "I've come to you for the purpose that you may ask forgiveness for me." A voice came inside the grave, "You're surely forgiven."

This Tradition is wholly concocted. There includes amongst its reporters Haitham bin Adi Tai who has been described by the traditionalists as the most liar man and concoctor. Yahya bin Moeen says, "He is a big liar and fabricator of traditions." Abu Dawood says, "He tells lie very much." [Lisan-ul-Meezan, vol.VI, pg.2]

انه رجل اصاب البصر ادى النبي ﷺ فقال ادع الهمان يعطيني
.. اللعاني اسئلك واتوجه اليك .. بنبيك ﷺ الرحمة

2. Uthman bin Hunaif (r.a.) says that once there came a blind

man to the Prophet (s.a.w.) and requested him to pray for him that might Allah return his vision. And himself he prayed, 'O Allah I beg to You and turn my face to You per Your blessed Prophet.'

In some books the above tale has been told to be happened during the Prophet's life and to some other is posthumous. But in either case Abu Jafar has been described as its reporter. Imam Muslim declares him a fabricator of Traditions. [Exordium of Sahih Muslim, pp. 5-6] Imam Navavi also declares him concoctor. [Commentary on Sahih Muslim by Navavi, vol.II,pg.17] Imam Ahmed also said him an inventor of false traditions. [Meezan-ul-Aitidal,vol.II,pg.78] (this is the factual position of this report at one hand and) On the other hand, even in this wrong report as well, mediation is the prayer and not the person.

The false tradition of mediating the Prophet Muhammad (s.a.w.) by Adam (a.s.)

A thousand times alas! What an awful sorry figure that a concocted tradition is used to be presented in which the story of committing the sin by Adam(a.s.) is reported and above all, this too that, his penitence was granted when he prayed mediating the Prophet (s.a.w.)!

لما اذنب ادم الذنب الذي اذنبه رفع راسه الى السماء فقال اسئلك بحق محمد الا غفرت لى .. الخ

When did Adam transgress he raised his head to the Heaven and prayed forgiveness making Muhammad (s.a.w.) the medium. Allah enquired him, "Who is this Muhammad?" He replied, "When You created me I found لا اله الا الله محمد رسول الله (there is no Ilah but Allah and Muhammad is His prophet) written on Your Arsh. I made out that none can be more excellent than the person whose name You chose to suffix with Your name." Allah disclosed, "You told true. He is the last prophet and is from your progeny. Had he not then you too would not have been created." [Fazail-e-Zikr,part,III,pg.143]

Another report is so:

لولا انك لما خلقت الا فلان

"O Prophet! Had you not I would not have created the universe." [Ibid.]

Oh my Lord! How severe this slander is on Allah and the Prophet(s.a.w.)! In the Koran Allah has said regarding acceptance of Adam(a.s.)'s repentance:

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ يَتُوبُ عَلَيْهِمُ الرَّحِيمُ ﴿٣٧﴾

"Then Adam learnt from his Lord some words and He relented towards him. He is the Relenting and Merciful." (2:37)

Allah informs that He had taught Adam (a.s.) penitentiary prayer through which his repentance was granted but in its repugnance this Tradition reveals that it was Adam(a.s.)'s own deduction as far as Allah had to ask him as to how he made Muhammad (s.a.w.) a medium. Exegetists have concurrently agreed that the prayer that Allah had taught and on which account the contrition was allowed has been described in the Koran i.e.:

فَاَلْزَمْنَا ظُلْمَنَا اَنْفُسَنَا ۚ وَانْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخٰسِرِيْنَ ﴿٢٣﴾ (الاعراف)

They said, "Our Lord! We have wronged ourselves and if You do not forgive us and have mercy on us we will be surely among the losers." (7:23)

The second cruelty which this Tradition contains is that the cause of creation of the universe is concluded to be the person of the Prophet (s.a.w.) notwithstanding the Koranic injunction that :

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ (الذريات)

"I have not created jinn and men but to serve Me." (51:56)

Thus it got proved that the purpose of creating universe was serving Allah and not the Prophet (s.a.w.) who himself was created for His service. Moreover, in the light of the criteria set for traditions, every traditionalist has declared this report as false and concocted. It is concluded for one of its narrators viz. Abdur Rehman bin Zaid bin Aslam. [Meezan-ul-Aitidal, vol.II, pg.106]

The void belief about pilgrimage of a particular grave

Some other people say that if they visit shrine of such and such saint they do so for the reason that it is par excellent to pay pilgrimage to their shrine. This too is not correct. Because pilgrimage of ordinary graves is favourable but visiting any exclusive grave even of the Prophet (s.a.w.) is not proved and all those traditions related in this regard are unanimously decided by traditionalists as false and fabricated, one and all, without exception. Even then some ignorant people say that had it not been necessary to visit the Prophet's grave then why Medina is visited during Hajj? Were someone may inform them that Hajj is performed at Makkah with which Medina has no concern. And as far as coming to the Prophet's grave for its pilgrimage is concerned, it was done neither by Sahaba nor by Tabaeen and nor the crusaders returning from abroad did so. Alas! Resting on false reports you denied the Koran and Hadith and the consensus of the Companions! Just have the example of the following report which is famous in this connection:

The fabricated Traditions regarding excellence on pilgrimage to the grave of the Holy Prophet

مَنْ زَارَ قَبْرِي خَلَّتْ لَهُ شَفَاعَتِي (رواه البزار فى مسنده)

"Who so ever visited my grave, my intercession became obligatory for him." [Musnad-e-Bizar]

The chain of the reporters of this Tradition is that:

حدثنا فقيه حدثنا عبد الله بن ابراهيم حدثنا عبد الرحمن بن زيد
عن ابيه عن ابن عمر عن النبي ﷺ قال من زار قبري خلت له
شفاعتي

Bizar heard from Qutaibah, he from Abdullah bin Ibrahim, he from Abdur Rehman bin Omer (r.a.), he from the Prophet (s.a.w.) who said, "Whosoever visited my grave my intercession became obligatory for him."

Near all Traditionalists, this report is not only weak and Munkar but also has reached the extent of concoction. One of its reporters viz. Abdullah bin Ibrahim son of Abu Amr Ghiffari used to report Munkar Traditions so some Traditionalists declared him liar and concoctor. Imam Abu Dawood said that he was a Munkar-ul-Hadis. Imam Darqutni said that his reports were Munkar. And Imam Hakim said that he was in a practice of reporting concocted Traditions with names of trusted and reliable reporters which Traditions were not reported by his fellows at all. After reporting this Tradition Imam Bizar himself affirmed that this and other reports of Abdullah bin Ibrahim were not reported by anybody else. [Meezan-ul-Aitidal, pp.20,21]

Here this may be kept in mind that the collectors of Traditions sometimes report all types of Traditions for knowledge of masses such as Sahih (correct), Hasan (substantially correct), Zaeef (weak), Mozoa (concocted) etc. And thereafter they describe position and status of these Traditions of whichever they are. The injustice is done by those who merely report these Traditions one and all and leave out the scrutinizing commentary made by the Traditionalists regarding their authenticity. So does the Ummah go astray and their strayer grows more and more. This very is the condition of all other Traditions of this series i.e. pilgrimage to the grave of the Prophet (s.a.w.). Scrutiny of such rivayats follows ahead.

The rivayat telling the tale about Bilal (r.a.)'s travel from Syria to Madina for paying pilgrimage to the grave of the

Prophet (s.a.w.) is also Ghareeb (strange) & Munkar (un-reliable as it lacks authenticity and rebuts the reliable Traditions), its Sanad is strange and discontinued, no one except Muhammad bin Al-Faiz An-Nasani reports from Ibrahim bin Muhammad and this Ibrahim is a strange and unfamiliar person and nothing is known about him as to who and what he was. The same position is of the report about conveying Omer bin Abdul Aziz's Salam to the Prophet's grave which report is wrong and concocted. In its Sanad Rabah bin Bashir is unknown, Abdullah bin Jaffar is unsound and Hakim bin Dardan never met Omer bin Abdul Aziz (hence how can he convey former's Salam to the Prophet's grave).

Rain through mediation of the Prophet's grave

A wrong report has been cooked up that dwellers of Medina came across severe drought. They approached Ayesha (r.a.) in the matter who advised them to open a ventilator in the ceiling above the grave of the Prophet (s.a.w.) so that there might remain no hindrance between the grave and sky. People did as was bid. There poured rain in torrents inasmuch as that land became verdant with fertility and humps of camels bloated with excess of fat (on account of eating abundant fodder) and due to all this the year was named as **عام الفتح** (The Year of Increase). [Sunan-o-Darmi, pg.25, Mishkat, pg.545]

Its Sanad is:

حدثنا ابو النعمان ثنا سعيد بن زيد بن عمرو بن مالك
النعري ثنا ابو الجوزاء

Darmi reported from Abun Nauman, he from Saeed bin Zed, he from Amr bin Malik-un-Nakri, he from Abul Jauza

There are many lacunae in this report:

1. Saeed bin Zed was not authentic and dependable as per opinion of Imam Nasai. Yahya bin Saeed told him unsound. [Meezan-ul-Aitidal, vol.I, pg.381]

2. Abul Jauza had no hearing contact with Ayesha (r.a.). Imam Bukhari said, 'The Sanads of the reports related by him were not doubt free.' [Tarikh-ul-Kabir by Bukhari, Vol.II, pp.17-18, Meezan-ul-Aitidal, vol.I, pg.129, Tahzeeb-ut-Tahzeeb, vol.I, pg.384]

So it got proved that the report in question is discontinued and unauthentic.

As regards the saying of the people that they visit graves of saints just for the reason that there are buried pious and devout servants of Allah and prayers are granted there much, it is absolutely baseless and the Holy Prophet (s.a.w.) has forbidden from such practice.

Prohibition by the Prophet (s.a.w.) from gathering at his grave

The Prophet (s.a.w.) ordered:

لَا تُجْعَلُوا قَبْرِي أَوْ بَيْتِي عَيْدًا لِرِوَاهِ أَبِي يَعْلَى وَسَعِيدِ بْنِ مَنْصُورٍ
"Don't hold my grave or my house a place of fair, congregation."
[Related by Abu Yala and Saeed bin Mansur]

At one hand is the prohibition by the Prophet (s.a.w.) for his own grave and at the other hand are Urs and concourses, pilgrimages and circumgyrations, prayers and supplications, cries and craves at graves by these so-called Mohammedans.

It is pertinent to ink here a lesson giving admonitory story of Imam Abu Hanifa (r.a.):

رای الامام ابو حنیفہ من یاتی القبر لاولی الصلاح فیسلم ویخاطب
ویستکلم ویقول یا اهل القبور هل لکم من خبر و هل عندکم من
اشرائی ایتیکم و نادیتکم من شہور و لیس سوائی الا الدعاء فهل
دریتم امر غفلتم فسمع ابو حنیفہ بقول یخاطبہ بهم۔ فقال هل

اجابوا لك؟ قال لا. فقال له سبحانه وتعالى: كيف تكلم
اجسادا لا يستطيعون جوابا ولا يملكون شيئا ولا يسمعون
صوتا وفرا. وما انت بمنسجع من في القبور (غرائب في تحقيق
المذاهب)

Imam Abu Hanifa once saw a man greeting and saying at the graves of some pious men: 'O grave dwellers! Do you know or have any effect that I've been coming to you continuously for months? And my request is only this that you may pray for me. Tell, are you aware of my condition or are fully ignorant?' Hearing his speech Abu Hanifa asked him if they replied him any. He negated. Then Imam Abu Hanifa said to him, "Fie upon you! May it confound you! May your both hands be smeared with dust! (the latest was an Arabic way of reproach) You speak to those bodies that can neither hear nor answer, nor they are in possession of anything." Then he recited the verse:

وَمَا أَنْتَ بِمَنْسُجِعٍ مِّنْ فِي الْقُبُورِ

'You can't make hear those who are lying in graves.' (35:22)

[Gharaib-fi-Tahqeeq-ul-Mazahib]

It is written in all reliable books of jurisprudence and scholasticism of Hanafi cult that dead hear or understand nothing, such as:

وكذلك الكلام والدخول لان المقصود من الكلام الاظهار
والموت يناهيه (عداية جلد ١ ص ٤٨٤)

"If someone swore that he won't speak to you or won't call on you to see you and if he did so posthumously i.e. spoken to your corpse or visited your grave, his oath will remain intact without any breach as speech requires something to be made out and death hinders from this act."

[Hadaya, vol.I, pg.484, Shami, Vol.III, pg.180]

The similar decree is in Fatah-ul-Qadeer - the commentary on Hadaya:

اذا حلف لا يكلمه اقتصصر على الحياة فلو كلمه بعد الموت لا
يحنت لان المقصود منه الاظهار والموت يناهيه لانه لا يسمع ولا
يفهم (فتح القدير جلد ٤ ص ١٠٠)

"If somebody took oath that he would not talk to such and such person, that is limited and binding by life; and if spoke after death (to the corpse) the oath would not revoke, for, talking means to make understand from which death restrains because a deadman can neither hear nor understand anything."

[Fatah-ul-Qadeer, Vol.III, pg.100, line.2]

Likewise, this is a jurisprudential principle that:

لَا نَزَاعَ أَنَّ الْمَيِّتَ لَا يَسْمَعُ (شرح المقاصد جلد ٢ ص ٣٣ شرح
المواقف جلد ٤ ص ١٦٣)

"None has any doubt regarding the fact that a dead body is categorically devoid of hearing power." [Sharah-ul-Maqasid, Vol.II, pg.33, Sharah-ul-Mawaqif, Vol.IV, pg.163]

It came to know that it was also the belief of Imam Abu Hanifa and his following Imams that dead do not hear. Their present followers do not tolerate a slight deviation from the decree of their Imam even in trivial matters although jurisprudential errors are pardonable but they do not care at all and ignore the decision of their Imam about beliefs albeit upon them depends entry in Paradise or Hell. And this belief about hearing by dead is the very basis and pivot of shirk.

Whichever grave be adored is an idol

In spite of even such clear and candid explanation of the Koran and Hadith, if there created the polytheistic devotion in this so-called Muslim Ummah for her so-called Auliasa that which the folk of Noah (a.s.) had with its saints viz. Wadd, Suwa'a, Yaghuth, Yauq and Nasr, then that doesn't worth astonishment because the most hostile and detestable thing to the Devil is this very thing that any of servants of Allah may hold Him as his God just in what manner the Prophet (s.a.w.) - The Last Messenger - exhorted. Do think a little that which cruelty will be harsher than it that the grave of that very Prophet (s.a.w.) who always forbade from adoring graves, be regarded as a place of worship. Upon happening to the mosque of the

Prophet (s.a.w.) [wherein his grave has now been included] one will see before dawn that people are standing facing the Prophet's grave with folded hands (in highest devotion), some one is weeping slowly and stealthily, some one is invoking. Even the surreptitious tawaf around the grave are also reportedly being allowed. This is the treatment with the grave of that Prophet who had prayed:

عن عطاء بن يسار قال قال رسول الله ﷺ اللهم لا تجعل قبري وثناً يعبد اشتد غضب الله على قوم اتخذوا قبور انبيائهم مساجد
رواه امام مالك مرسلًا ورواه بزار عن زيد بن عطاء بن يسار عن
ابي سعيد خدری مرفوعاً

Ata bin Yasar (r.a.) says that the Prophet (s.a.w.) prayed, "O Allah! Turn not my grave into an idol that may be adored, (for) the people who turn graves of their prophets into places of worship earn wrath of Allah!" [Related by Imam Malik in Muatta' as Mursalan and by Imam Bizar as Murfoun from Zed who from Ata bin Yasar who from Abu Saeed Khudri (r.a.)]

Ayesha (r.a.) - The Mother of all Faithfuls - says that as a matter of pre-caution the Prophet's grave was not let open outside lest it should be turned into a place of worship (i.e. rituals of worship e.g. bowing, prostration, tawaf, invocations etc. may not be performed there):

عن عائشة قالت قال رسول الله ﷺ في مرضه الذي لم يقر منه
لعن الله اليهود والنصارى اتخذوا قبورا انبيائهم مساجد ولولا ذلك
ابرز قبره غير انه خشي ان يتخذ مسجداً (بخاری)

Ayesha (r.a.) relates that during his ailment from which he couldn't recover, the Prophet (s.a.w.) said, "May Allah curse upon the Jews and Christians who held graves of their prophets as the place of worship." She said that had it not been apprehended that the Prophet (s.a.w.)'s grave might be turned into an altar, it would have opened (i.e. built in open atmosphere and not in a covered private chamber). [Bukhari, vol I, pg.186]

Ah! The thing for which prevention all such cares were undertaken has anyhow happened. And today the Prophet's grave is being worshipped badly: someone revolves round it; someone wails and moans there; someone waits for receiving reply of the salutation he greets there; someone conveys others' salutations believing that the Prophet (s.a.w.) is alive in his grave and listens too, and not only listens but also speaks so it is not amazing if he may reply the greetings; sometimes these cruel men say that they themselves heard reply of salutation and sometimes claim to make his hand get out and shake it and present all the congregation of the mosque, which also includes Abdul Qadir Julani, as the witness of this phenomenon. And when they are told that Allah has enjoined about dead that the Prophet (s.a.w.) also can't make them hear, they say, 'Right. But there is negation of سماع (making hear) and not that of سماع (hearing).' And when they are informed that 'making hear' is the root and 'hearing' is its branch and when the root is negated then its subsidiary will automatically be negated, they then become aghast with perplexity.

After-all nobody has so power as to ward Muslim Ummah off this evil by force. But it is incumbent upon the intelligentsia that it may overtly call a clarion call that 'O people! If after bringing faith in Allah you adhere to those polytheistic cults and creeds, dogmas and doctrines that have all along been prevalent in every polytheist people, right from the folk of Noah (a.s.) till today, you can't escape its horrible consequences. Those peoples didn't let their prophets and saints die after they actually died and now you are walking in their feet. Through false and fabricated traditions you too are doing the same practice with your Prophet (s.a.w.) and saints on one pretext or the other. Though your Scripture is announcing loudly:

وَمَا جَعَلْنَا الْبَشَرِ مِنْ قَبْلِكَ الْخَالِدِينَ ۖ أَفَأَنْ يَمُوتَ فَهُمْ يَخْلَدُونَ ۚ كُلُّ
نَفْسٍ ذَائِقَةُ الْمَوْتِ ۚ (الانبیاء: ۳۵-۳۶)

"We appointed immortality for no man, even before. If you die, can they live for ever? Every soul must taste death." (21:34,35)

كُلُّ شَيْءٍ عَالَيْكَ الْإِزْجَةُ ■ (القصص ٨٨)
 "Everything will perish save His countenance." (28:88)

this is the saying of your Prophet (s.a.w.) that he will die like the other prophets , and when he died it was on his tongue!

اللَّهُمَّ الرَّفِيقَ الْأَعْلَى (بخارى)
 "O Allah! The Highest Companion." [Bukhari, pg.939]

Yet your disbelief doesn't change and you are still adamant on declaring them living in graves. Ah! How sad!"

The belief that the Holy Prophet (s.a.w.) is alive in his grave is the root cause of Shirk

The first problem that arose after death of the Prophet (s.a.w.) was this very controversy as if the Prophet (s.a.w.) was dead or not. Why not did this important issue need be arisen whereas the very belief of revival of life, in this world after death, is the basis of shirk. Thank Allah, it was magnificently resolved than and there and the companions of the Prophet (s.a.w.) arrived at a consensus. The words of Abu Bakar (r.a.), the chief of Aulia Allah: "Let one who worshipped Muhammad (s.a.w.) be aware that he is no more living and one who worshipped Allah alone should know that He is Alive and Immortal" proved to be the final verdict in the matter. This left no doubt in any mind about the life of the Prophet (s.a.w.) as Omer (r.a.) was grieving and repenting that the Prophet (s.a.w.) passed away and he could not ask details about (the distribution of inheritance of) Kalalah63.

O People! Allah's commandments, Sayings of the Prophet (s.a.w.) and his companions' (r.a.) consensus all are before you, even you say that the Prophet (s.a.w.) is not only living in his grave but also comes into the world off and on. Alack! You have sculpted many Al-Haee (The Ever Living, The Immortal) besides Allah and rejected His edict. The Prophet

(s.a.w.)'s companions (r.a.) were extremely dedicated to him. If they had the slightest idea that he was 'ever-living' they would have never buried him nor had they selected his successor. The need for Ijtihad 64 would not have arisen nor the scrutiny and scanning of the authentic Traditions would have ever needed. For, at any moment of need, one could directly approach the Prophet (s.a.w.)'s grave and seek his advice e.g. Abu Bakar (r.a.) could have sought guidance at the time of apostasy, Omer(r.a.) would have turned to him during the severe drought. Similarly Uthman(r.a.) could have represent there during rebellion, Ali (r.a.) and Ayesha (r.a.) would have gone there for guidance at the time of crises and battles of Jamal and Siffin could be averted.

In fact, the degeneration started after a couple of centuries. The religious professionals who were past master of their nefarious job, created, just to popularize themselves, a host of Davies and Davtas like Hindus, and knitted the warp and woof of a great - nay the greatest mythology around them. Then came into being Islamic Kashi & Mathura and Muslim Ganesh and Murli took birth, the laid stone (grave) shaping into Isthana replaced the standing one (idols), Darshan took name of Ziarat, Salam substituted Parnam, Sajda-e-Tazimi off-set Dandwat, Pheray became Tawaf, Parshad converted into Tabarruk, Bhajan formed into Qawwali and so the present "religion" was produced supplanting the pristine one. Then what happened? Hundreds and thousands were imprisoned, millions were ravished, innumerable were massacred, the land got satiated by sucking blood of children but not a single blossom of this new "religion" faded, it bloomed and bloomed.

Whether one may dare say or not, we declare openly that this religion is not our religion, this faith is not our faith, we are arch and sworn enemy of such forged religion and fake faith. We are convinced to that true religion and pure faith that may colour our worship and dealings, character and practice, culture

and civilization, civility and education, politics and leadership, war and peace, in short every field of life, with the colour of Allah, and leave no blot of service and worship of the person besides Allah. If there doesn't occur such revolution in life, then there certainly exists one of the two things:

1. either the person who claims to be Faithful and Believer is foolish and stupid and lacks knowledge of the demands of Faith, its *raison d'être*; or
2. he is hypocrite that he pretends to be a Muslim i.e. utters mere oral faith and is not ready to change his life and surrounding atmosphere by accepting it heartily.

That faith is no faith with effect of which one's conduct and actions, days and night do not completely change. Only True Faith wins the divine favour that one steps forward in the way of Allah to establish His Unity, with the determination to lay down his life in this endeavour, and challenge the Wrong. Then the earth may tremble; heads may cut and spring in air; chest rend; sky fill with smoke (erupted out of the fire set on dwellings); and when the earth may turn to ease and the dust settle down, it may discover that in spite of resource constraints, the Truth is victorious and the Wrong is routed and dashed. This very one is the target before us. This is our summum bonum. We will have been inshallah calling servants of Allah towards this very Faith, no matter there may rise not a single hand in our favour and no tongue is prepared to second us, because only with this thing humiliation can be changed into dignity, dishonour in honour and cowardice in valour. And then this wretched and ruined, degenerated and disgraced Ummah can deserve salvation, exaltation and sovereignty here and Hereafter. May Allah bring that day soon! Amen.

At present, the following jobs in this regard are in our view:

1. To call towards One and Alone Ilah through speeches in streets and alleys, roads and markets, in every nook and corner and invite at His Pure worship;
2. Acquainting people the demands of religion through lectures of Koran and Hadith at houses, mosques and gatherings;
3. Making such arrangement of religious education that a Muslim by making the most of it, according to his ability, may follow the Pure Faith;
4. Propagating the Pure Faith through literature;
5. Above all, to give evidence of our own life that worship will be purely and exclusively for Allah only and that too on the pattern of the Prophet (s.a.w.) i.e. Sunnah;
6. To look for those servants of Allah who are determined on the servitude of One Lord; to gather and organize them and then endeavour along with them for Jihad in Allah's way for upholding and uplifting the Truth.

In fine we expect those people to whom our above call may reach that they will thoroughly examine, scan and scrutinize it, in every way, and if found right then shall try to stand by us. May Allah Almighty favour us to live on Islam and die with true faith! Amen.

Some other false reports regarding pilgrimage to the grave of the Holy Prophet (s.a.w.)

All the traditions which are related with regard to pilgrimage of the grave of the Prophet (s.a.w.) are false and concocted in toto. However, there rests, anyhow, a question as to why such onerous task was undertaken for such numerous traditions. Its answer is clear that it was impossible to deduce from the Koran, Hadith and Practice of the Prophet's Companions (r.a.) the justification for grave worship, so by means of such concocted traditions, emphasizing pilgrimage to

the grave of the Prophet (s.a.w.), the justification was extorted for validating fairs and concourses on other peculiar graves. The tradition: 'مَنْ زَارَ قَبْرِي خَلَّتْ لَهُ شَفَاعَتِي' 'whosoever visited my grave, my inter-session became obligatory for him' has been mentioned earlier, the other reports of this series are mentioned below which all are also not reliable:

2. The second report is:

مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي بِرِوَايَةِ الْبَيْهَقِيِّ وَالْدَارِمِيِّ وَغَيْرِهِ
 "Whosoever visited my grave, my intercession became incumbent for him." [Related by Baihiqui & Darmi]

Imam Baihiqui has written in his book 'Shu'b-ul-Iman' complete Sanad of this report in the following order:

أَخْبَرَنَا أَبُو سَعِيدٍ الْمَالِينِيُّ ابْنُ أَبِي إِسْحَاقَ عَنْ أَحْمَدَ بْنِ عَدَى الْحَافِظِ حَدَّثَنَا
 مُحَمَّدُ بْنُ مُوسَى الْحَلَوَانِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ
 حَدَّثَنَا مُوسَى بْنُ هِلَالٍ عَنْ عَبْدِ اللَّهِ الْعَمَرِيِّ عَنْ نَافِعِ بْنِ عَمْرٍاءَ
 قَالَ رَسُولُ اللَّهِ ﷺ مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي

Baihiqui reported from Abu Saeed Al-Malini who from Abu Ahmed ibne Adi Al-Hafiz who from Muhammad ibne Musa Al-Halwani who from Muhammad bin Ismail bin Samrah who from Musa bin Hilal who from Abdullah Al-Umri who from Nafay who from Abdullah bin Omer (r.a.) who from the Prophet (s.a.w.) who said, "Whosoever visited my grave, my intercession became incumbent for him."

Thereafter Baihiqui says that this report is Munkar and comprises, inter alios, Musa bin Hilal Al-Ubdi who is an unknown person. Abdullah Al-Umri commits frequent mistakes of ill memory and negligence when he reports from Nafay. And the trustworthy pupils of Nafay such as Ayub, Yahya bin Saeed Al-Ansari, Imam Malik etc. do not narrate the above report. The same opinion is of Imam Uqaili in Kitab-uz-Zu'afa [The Book of Weak Reporters] about this report. And the same thing Imam Razi has said in Kitab-ul-Jarah-wat-Ta'dil. None of the compilers of the authentic six books of traditions considered it acceptable. [Meezan-ul-Aitidal, Vol.III, pg.220, Vol.II, pg.58]

3. The third report:

عَنْ أَبِي الرَّبِيعِ الزَّهْرَانِيِّ عَنْ حَفْصِ بْنِ لَيْثٍ ابْنِ أَبِي سَلِيمٍ عَنْ
 مُجَاهِدٍ عَنْ ابْنِ عَمْرٍاءَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ مَنْ حَجَّ فَزَارَ قَبْرِي
 بَعْدَ وَفَاتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي (رواه الدارقطني)

Darqutni heard from Abu Ar-Rabie Az-Zahrani, he from Hafas, he from Laith bin Abi Sulaim, he from Mujahid, he from Abdullah bin Omer (r.a.), he from the Prophet (s.a.w.) who said, "Who performed Hajj and paid pilgrimage to my grave after my demise is just like he called on me in my life."

The same report is also narrated in some different words:

مَنْ حَجَّ فَزَارَ قَبْرِي بَعْدَ مَوْتِي كَانَ كَمَنْ زَارَنِي فِي حَيَاتِي وَصَحْبَتِي
 "Who performed Hajj and visited my grave after my death is just as he came to see me during my life and in my Company." [Related by Darqutni]

With respect to Sanad, this report is Saquit³⁰, and to Darayat, is Munkar. The traditionalists have regarded it one of the false and fabricated reports. This consists of, among others, Hafas bin Sulemen bin Abu Dawood about whom are the following opinions of the savant Traditionalists:

- * Per Imam Ahmed: He is Matrook-ul-Hadith.
- * Per Imam Bukhari: Traditionalists have forsaken him.
- * Per Imam Muslim: He is forsaken.
- * Per Imam Nasai: Not authentic and sound. His reports are not related.
- * Per Abdur-Rehman bin Yusuf: He is Kazzab³¹ and concoctor of false reports. [Meezan-ul-Aitidal, vol.I, pg.261]

4. The fourth report of this series is:

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْأَيْلِيُّ وَعَبْدُ الْبَاقِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ
 بْنُ النُّعْمَانِ بْنِ شَيْلٍ حَدَّثَنَا جَدِّي حَدَّثَنَا مَالِكٌ عَنْ نَافِعِ بْنِ
 عَمْرٍاءَ عَنِ النَّبِيِّ ﷺ قَالَ مَنْ حَجَّ الْبَيْتَ وَلَمْ يَزِرْ رِئِي فَقَدْ جِئَنِي

(إرواه الدارقطني) وقال تفرّد به هذا الشيخ (محمد بن محمد

النعمان ابن شبل وهو منكر

Darqutni reported from Abu Abdullah Al-Aili and Abdul Baqui, they both from Muhammad bin Muhammad bin Nauman bin Shubal who from his grand-father who from Malik bin Anas who from Nafay who from Abdullah bin Omer (r.a.) who from the Prophet (s.a.w.) who said, "Who performed Hajj and didn't come to me he oppressed me." [Related by Darqutni]

After relating this report Imam Darqutni said that there existed Tafarrud of one of its narrators viz. Muhammad bin Muhammad bin Nauman bin Shubal who was also Munkar-ul-Hadith. Imam Jauzi declared this report as concocted. [Meezan-ul-Aitidal, vol.III,pg.129]

5. The fifth report is:

حدثنا سوار بن ميمون ابوالجراح العبدى قال حدثني رجل من
ال عمر عن عمر قال سمعت رسول الله ﷺ يقول من زلر قبري
او قاله من زارني كنت له شفيعا او شهيدا (إرواه ابو داود الطيالسي
في مسنده)

Abu Dawood Tialisi related from Sawar bin Maimoon Abul Jarrah-al-Ubdi who from one of the descendents of Omer (r.a.) who from Omer (r.a.) who from the Prophet (s.a.w.) who said, 'Who came to my grave' or said, 'Who came to see me, I'll be his intercessor and witness.'

[Abu Dawood Tialisi related it in his Mosnad]

Like the above-cited reports the present one also contains many flaws, such as: There is found disturbance, discontinuance, ignorance and ambiguity in this report. Imam Baihiqui after narrating it in his book As-Sunan-ul-Kubra concluded that this was a Majhool report. The reporter Sawar bin Maimoon was an unfamiliar figure. Likewise, the other Majhool reporter is the man whose or his father's name has not been disclosed i.e. one of the descendents of Omer (r.a.).

6. The sixth report follows:

قال احمد بن ابراهيم بن ملحان حدثنا العلاء بن عمرو حدثنا
محمد بن مروان عن الاعمش عن ابي هريرة قال قال رسول
الله ﷺ من صلى على عند قبري سمعته ومن صلى على نانيا من
قبري فبلغته (إرواه عتيبي وقال لا اصل له)

Imam Uqaili reported from Ahmed bin Ibrahim bin Milhan, he from Al-Ula bin Amr, he from Muhammad bin Marwan, he from Al-A'mash, he from Abu Hurairah (r.a.), he from the Prophet (s.a.w.) who said, 'I hear myself the Salat offered at my grave and that recited off the grave is conveyed to me.' [Related by Uqaili. After reporting this Tradition, Imam Uqaili said, "It is a baseless report."]

In this report there is Tafarrud of Muhammad bin Marwan who was Matrook-ul-Hadis. Jurair said, 'He was Kazzab. Uqaili said that Ibne Numair used to stress that Muhammad bin Marwan Al-Kalbi was Kazzab. Imam Nasai would declare him Matrook-ul-Hadis. Swaleh said that he used to concoct Traditions and Ibne Habban said that he was among those who reported fabricated Tradition. Another Tradition of the same text is related by Abdullah bin Omer (r.a.) instead of Abu Hurairah (r.a.) in whose reporters included one Wahub bin Wahub Abul Bakhtari Al-Qazi who was declared by scholars as the big liar and concoctor. [Meezanul Aitedal, vol:III, pp.132,278]

7. The seventh report:

اخبرنا ابو عبد الله الحافظ حدثنا ابو عبد الله الصقلاني حدثنا
محمد بن موسى البصري حدثنا عبد الملك بن قريش حدثنا
محمد بن مروان عن الاعمش عن ابي صالح عن ابي هريرة قال
قال رسول الله ﷺ ما من عبد يسلم على عند قبري الا وكل الله
بها ملكا يبلغني وكفى امر اخرته ودينه وكنت له شهيدا او
شفيعا يوم القيمة (إرواه البيهقي في شعب الایمان)

Baihiqui reported from Abu Abdullah Al-Hafiz who from Abu

Abdullah As-Safar Imla who from Mohammed bin Musa Al-Basri who from Abdul Malik bin Quraib who from Muhammad bin Marwan who from Al A'mash who from Abu Swaleh who from Abu Hurairah (r.a.) who from the Prophet (s.a.w.) who said, 'When any man greets me near my grave the angel who is deputed there by Allah (for the purpose) conveys that salutation to me, his temporal and after-life affairs are sufficed with and I'll be the witness and intercessor for him on the Day of Resurrection.'

[Baihiqui related it in his book Shu'b-ul-Iman]

With regard to the meanings, this report is paradox to its preceding report. The ante-report expresses hearing nearby the grave which is negated in the present report. And as regards the Sanad, its reporter Muhammad bin Musa Al-Basri has been regarded as Kazzab and concoctor. Ibne Adi says that Muhammad bin Musa used to cook up traditions. Ibne Habban says that 'he narrates reports from his own and has fabricated more than a thousand traditions. [Meezan-ul-Aitidal, Vol.III, pg.141] {Ere-commented Muhammad bin Marwan also comprises Sanad of this report which further makes this report unreliable.}

Ya Saria-tul-Jabal Al-Jabal - a wrong tale

It deems apposite that after these concocted reports regarding pilgrimage to the grave of the Prophet (s.a.w.), the reality of the above captioned report may also be exposed that has spoiled and ruined the True Faith and which the rhetoric orators and sermonizer disseminate from the pulpit with blaze very excitedly [rather intoningly and lyrically]. They say, "Look! When the 'Vali' is confined within life he watches hundreds of miles away and gives directions by calling thence and this happens before his death which liberates him from all bounds, all limitations, and enhances his powers manifold. You ignorant people say that 'Vali' can't do anything in absentia, he is powerless, he has no knowledge, then how did Omer (r.a.) see army of Saria in Iran hundreds of miles away from the mosque

of the Prophet (s.a.w.) in Medina where he was delivering sermon of Friday." Ah! How regretful it is! Fie upon that Ummah in which such report be cooked up that doesn't merely affirm Karamat⁴ of the 'Vali' but his divinity and ascribes him an associate of Allah in His Divine Attributes of Ilm and Tasarruf. There is no other report in the entire corpus of the traditions which might have spoiled global credo more than this. The report is such as:

Abdullah bin Omer (r.a.) says that Omer (r.a.) sent an expedition (to Iran) under Saria. Once he started shouting within his Friday sermon, "O Saria! Mountain. Mountain" (i.e. heed to mountain). He said such words thrice. After sometime the courier of that expedition reached Medina. Omer (r.a.) enquired him about the condition of forces. He informed, "We were nearly defeated, suddenly we heard a voice calling, 'O Saria! Mountain. Mountain.' It reiterated thrice. So we turned our back towards the mountain. Then Allah routed our enemies." People cried, "Ya Amir-ul-Momineen! (O Chief of Believers!) It was you who had so shouted."

[Related by Baihiqui, w/r to Mishkat pg.546]

The flaws of this report

Not only the compilers of the six authentic books of traditions but also none of the other collectors of traditions did ever relate such report till four hundred years. Heretofore, only Waqdi Kazzab had narrated it in his false history (Al-Maghazi). In the fifth century AH Baihiqui mentioned it in his book 'Dalayal-un-Nubowat' and thereafter Ibne Mardaviyya followed suit.

This report comes with two Sanads:

عن ابن وهب عن يحيى بن ايوب عن ابن عجلان عن نافع عن
ابن عمر

1. Baihiqui related from Ibne Wahub, he from Yahya bin Ayub, he from Ibne Ujlan, he from Nafay, he from Abdullah bin Omer (r.a.).

Ibne Ujlan reports from Nafay about whom Imam Uqaili says that he remains entangled with complications in report from Nafay (sometimes say one thing and sometimes the other, and herein he is reporting from that very Nafay). [Tahzeeb-ut-Tahzeeb Vol.IX, pg.342] Imam Bukhari has considered him among unreliable reporters. [Tahzeeb-ul-Kamal by Khizraji, pg.290] Yahya Quittan says that 'he is disturbed in reporting from Nafay.' [Meezan-ul-Aitidal, Vol.III, pg.102] Imam Malik says, 'he was ignorant of the affairs of Hadith.' [Ibid]

Yahya bin Ayub Ghafqui Al-Misri - pupil of Ibne Ujlan - who is also a Ravi of this rivayat, is very weak reporter. Abu Hatim says that 'his reported traditions can be related but cannot be presented as reason.' Imam Nasai says that 'he is not sound.' Ibne Sa'd says that 'he is a Munkar-ul-Hadith.' Darqutni says that 'some of his reports are disturbed, and that he relates Munkar reports.' Ismaili says that 'his reports are no reason.' Imam Ahmed says that 'he errs frequently.' Hakim says that 'when he relates from his memory, relates wrong reports.' Uqaili has reckoned him among un-sound reporters. [Tahzeeb-ut-Tahzeeb, Vol.XI, pg.187, Meezan-ul-Aitidal, vol. III, pg.282]

In the light of above examination, now look at this report and decide that can this report be let large to ravage and destroy faith of human being?

The other Sanad is:

عن أبي بكر أحمد بن موسى بن مروية قال حدثنا عبد الله بن
اسحق بن إبراهيم أخبرنا جعفر الصائغ حدثنا حسين بن محمد
الروثي أخبرنا فرات بن السائب عن ميمون بن مهران عن ابن
عمر عن أبيه .. الخ

2. Abu Bakar Ahmed bin Musa-bin Mardaviyyah relates from
Abdullah bin Ishaq bin Ibrahim, he from Jaffar-us-Saigh, he from

Hussein bin Muhammad-ar-Razi, he from Farat bin As-Sa'ib, he
from Maimoon bin Mehran, he from Abdullah bin Omer (r.a.),
he from his father (i.e. Omer).....

In this Sanad is Farat bin As-Sa'ib, pupil of Maimoon bin Mehran, who was a liar and fabricator. Imam Bukhari says that 'he was Munkar-ul-Hadith, traditionalists had abandoned him.' [Tarikh-ul-Kabir, Vol.IV, pg.130] Yahya bin Moeen says that 'he was worthless.' Darqutni calls him forsaken. Imam Ahmed bin Hambal says that 'he is just like Muhammad bin Ziad bin At-Tahan and is leveled with the same calumnies in reporting from Maimoon bin Mehran with which Muhammad bin Ziad is charged.' Imam Ahmed used to call this Muhammad bin Ziad as Kana Kazzab. Ibnul Madyani admits that whatever he learnt from him, he discarded. Abu Zur'a says that 'he used to tell lie.' Darqutni says that 'he was Kazzab.' [Lisan-ul-Meezan, Vol.IV, pp.430-431, Meezan-ul-Aitidal, Vol.II, pg.325, Vol.III, pg.60]

See the factual position of this report and (metaphorically) shed tears and lament on the Faith for its being persecuted. Don't forget that the tale is told to be on the occasion of Friday sermon, and keep in mind the multitude of the congregation for Friday prayer (led by the ruler himself in the capital) during the time of Second Orthodox Caliph (when Islamic state had expanded far and wide) then appreciate that not any other Sahabi or Tabae, out of such mammoth assembly did remember, at all, that very important phenomenon save Abdullah bin Omer (r.a.)! Isn't it another proof that this report is concocted and fabricated? Doesn't it ascribe Omer (r.a.) the Divine Attributes of Knowledge of Unseen and Disposing of Affairs Supernaturally and not a mere Karamat?

Allah is well witness that how ruthless persecution and oppression Baihiqui has inflicted on the Ummah by writing his book 'Dalayal-un-Nubowat' wherein he has left countless false and fabricated reports without any comments which reports entailed real cause of shirk. And now the Ummah is suffering

from retribution of this tremendous wrong in the form of Punishment from Allah. Then stepped into the arena another man - the author of Mishkat, and took up the gauntlet. He brings-in concocted reports after reports and never bothers to apprise Ummah the status of these reports.

There can be raised the question as to why all such was done? The answer is that by the advent of Tasavvuf in Islam there vanished distinction between truth and falsehood. So-called pious and ascetic people stepped into the field of Traditions also. And according to the exordium of Sahih Muslim, lie began flowing spontaneously on their tongues. Without taking into perception a little, they let loose their tongues and eventually there came into being a world of false reports. Would those uproot it who had sown that crop?

قال محمد بن يحيى بن سعيد القطان عن ابيه قال لم نر الصالحين في شيء
الكذب منهم في الحديث قال ابن ابي عتاب فلقيت ابا محمد بن يحيى بن سعيد
القطان فسالته عنه فقال عن ابيه لم نر اهل الجبر في شيء الكذب منهم في
الحديث قال مسلم يقول يعزى الكذب على لما لهم ولا يعتمدون الكذب
(مقدمة مسلم)

Muhammad bin Yahya bin Saeed-ul-Quittan says that his father Yahya told, "We did not see in the matter of reporting traditions more liar than Swaleheen [mystic hermits were used to be called then Swaleheen and Ahle Khair i.e. pious and virtuous as they pretended to be]". Ibne Abi Ata'b says that when he asked Muhammad bin Yahya about that, in an interview, what had been communicated to him, he confirmed, "Yes. My father used to say that I won't find anybody more lying in respect of Traditions than Ahle Khair." Imam Muslim adds that lie automatically flows on their tongues although they may have no such intention. [Exordium of Sahih Muslim, pp.13-14, Egypt]

It shows that how and in what manner misfortune fell on this Ummah and was involved in the most heinous crime of shirk which is unpardonable to Allah (unless repented before death). He will never forgive the defect in faith. And any

deficiency in practice will, if He wanted, be forgiven. The Koran sometimes says that: 'only for shirk is no pardon with Allah'(4:116) and sometimes it declares that 'Allah has made Paradise impermissible for those who commit shirk and their abode is Hell Fire and these Mushrik will find no intercessor.' (5:72).

The authentic traditions also explicitly speak of this great crime. The Prophet (s.a.w.) sometimes says that 'whosoever died in this state that he did not associate anything with Allah, will verily enter the Paradise and the person who died and was in practice of emulating anything with Allah, Hell became incumbent for him and he will certainly enter therein'. [Muslim] And sometimes such, that 'Allah pronounces that if any of His slaves meets Him (i.e. dies) in the condition that he had filled whole of land with sins but didn't ascribe anybody as His partner (i.e. had flawless faith), He will see Him with pardons in a similitude of his sins (i.e. will be absolved however sinner he may be).[Ibid] It got known that action worth nothing without true and pure faith, and if Faith is right, the most sinful person will, ultimately, enter the Paradise.

Imam Muslim is eloquent of these so-called devout so much so that he has narrated a report in the introductory preface of his Sahih that:

A blind man - Abu Dawood Al-A'ma - took leave of the meeting of Qatadah (r.a.). People began talking about him that he said that he had met eighteen Badri Sahaba. Qatada turned down this expression and informed that 'He said wrong. He was a mendicant before this. Even Saeed bin Musayyab and Hasan Basri (who were older than Abu Dawood A'ma) could listen traditions from only one Badri Sahabi viz. Sa'd bin Malik (r.a.) {i.e. Sa'd bin Abi Waqqas} and not from any other.' [Ibid, pg.17]

May Allah shower Imam Muslim with His benedictions, for he elucidated that all the chains of Tasavvuf which are

reported from Hasan Basri through Ali (r.a.) or from Hasan Basri through Abu Bakar (r.a.) are prima facie wrong, outrightly false and fabricated. Hasan Basri had no hearing contact with any Badri Sahabi except Sa'd bin Abi Waqqas (r.a.). He had no audio-link with Ali and Abu Bakar (r.a.) either {who were also among Badri Sahaba}. In this manner Imam Muslim struck at the very root of Deen-e-Tariqat (mysticism) and thus made clear that all the mystic lineages reported from Hasan Basri via Ali (r.a.) or Hasan Basri via Abu Bakar (r.a.) are totally false. Hasan Basri heard nothing from Ali (r.a.) and Abu Bakar (r.a.). (May Allah bless him with His choicest Blessings!)

GLOSSARY

1. Allah: Allah is the personal name of the Supermost Deity which is replaced by "God" in English. But it is a grammatical rule in every language that personal names (proper nouns) are never changed in any dialect and retained as such. Therefore the word "Allah" is not translated in this book.

2. Ilah: Ilah is translated in English as god i.e. the worshipped. But in accordance with the Koranic interpretation it occupies greater and wider meaning in Islam. Ilah is the Supreme Being, Sole, Lone and the Only Creator and Master of the entire universe and of all animates, Who Alone runs their business in His Sole and Absolute Discretion, Who Alone feeds them by growing foods in multi-varieties, Who Alone fulfils their wants and necessities, Who Alone helps them out their sufferings, Who Alone expires them, who Alone deserves all kinds and forms of worship, Who is Unique and Matchless in His Attributes, Who has no peers and compeers and is free from fancy. (27:60-64). Nobody can be occupant of such divine and deific qualities except the Allah only.

3. (s.a.w.): Abbreviation of the prayer in Arabic 'Sallallahu Alaihi Wasallam' means May Allah accord him His peace and blessings!

4. Charas: An intoxicating drug taken through smoking.

5. Bhang: A herbal intoxicant taken by drinking.

6. (r.a.): Abbreviation of the Arabic words 'Razi-Allah-o-Anho' means Allah was pleased with him. This is suffixed with the names of the noble Companions of the Prophet (s.a.w.) who are called 'Sahaba' (sing. Sahabi) in Arabic. The same short form also comes after the name of the writer of this book which stands for 'Rehmat-u-Allah-alaihi' means May Allah's blessings be on him! This prayer is made

and written for all deceased pious Muslims.

7. Data: This is the Sanskrit word, means The Giver. The appellation wrongly given to Ali Hajveri - a mystic whose shrine is in Lahore.

8. Dastagir: The Persian word which means the Helper; polytheistic appellation given to Abdul Qadir Jilani - another mystic. His shrine is in Baghdad.

9. Ganj Bakhsh: The Conferrer of the Treasures. The other wrong appellation of Ali Hajveri.

10. Mushkil Kusha: The Trouble Remover. This is also a wrong appellation given to Ali (r.a.).

11. Farayd Ras: Who redresses the grievances supernaturally that can be none save Allah.

12. Gharib Nawaz: Who blesses the poor. This is another deific title given to a Sufi saint, Moeen-ud-Din Chishti Ajmeri.

13. (a.s.): The short form of the Arabic prayer 'Alai-his-Salam' means May peace be upon him! This is suffixed as the symbol of respect and esteem with the names of prophets and angels.

14. Na'ra-e-Risalat Ya-Rasool, Na'ra-e-Haidri Ya-Ali, Na'ra-e Ghausia: These are invocatory slogans, first chanted in the name of the Prophet (s.a.w.) calling "O Prophet!", the second in Ali (r.a.)'s name like "O Ali!" and the third in the name of a Sophist - Abdul Qadir Jilani.

15. Allah-o-Akbar: Allah is the greatest.

16. Ummah: The general Muslim masses.

17. Ghauth: An Arabic word which means Who comes to help when invoked and aids transcendently. And who can do so except Allah only, but the title has polytheistically given to Abdul Qadir Jilani.

18. Hajat Rawa: Who fulfils one's wants in supernatural way.

19. Shirk: Here the Arabic word "Shirk" i.e. polytheism is meant and not that of English spelt alike. Its doer is called Mushrik i.e. polytheist. Shirk means the nefarious practice of making peers of Allah by equalizing or emulating His slaves to Him, ascribing to them His attributes, in any way or form, associating Him with partners, etc. This is the most heinous and abominable sin, unpardonable until and unless repented beseechingly, and if not repented, liable to severe punishment i.e. inadmissibility of paradise and throwing into the Hell ad infinitum.

20. Gumbad-e-Khizra: The Green Dome built on the grave of the Prophet (s.a.w.).
21. Nikah: Matrimonial tie.
22. Urs : A day associated with each of the shrines. Arabic word Urs means wedding.
23. Qawwali: A heretic and hymn like song sung in chorus on music, praising the Prophet (s.a.w.) or the Sofi saints.
24. Hadith-e-Qudsi: Hadith means The Tradition i.e. sayings, actions and permissions of the Prophet (s.a.w.) and his Companions (r.a.) [wherever the word Tradition is used in this book be construed as Hadith. Another name for Hadith is Sunnah]. Hadith-e-Qudsi is that kind of Hadith in which something is reported from Allah Almighty from the tongue of the Prophet (s.a.w.).
25. Abu Jahal: The chieftain of polytheistic Qureshiite of Makkah and arch enemy of the Prophet (s.a.w.).
26. Arsh: The Divine Throne above the Heavens held by Allah. The entire universe is thereunder.
27. Jihad: The earnest endeavour undertaken for strengthening, uplifting and saving the True religion from the internal or external invasions, misleading elements and from all hostile and inimical activities against it through writing, fighting and preaching and checking the False. The efforts and exertion made for propagation of Truth through pen or sword is also called Jihad. Striving against all evil forces, may it be one's own self, is too regarded as Jihad. Simple word of crusade cannot truly impart the spirit of the concept of Jihad.
28. Barzakh: The Hades, the purgatory, the supermundane, the hidden world where live all the deceased persons till the Last Day and whose affairs are completely concealed to the people of this temporal world and vice-versa.
29. Ilm: Literal meaning is knowledge. When it is referred to Allah then it implies omniscience, infinitel & unbound divine knowledge encompassing every grain, each and every happening, phenomena, actions, in short everything seen or unseen.
30. Tasarruf: Super-natural, extra-ordinary and transcendent disposal of affairs, management of actions, phenomenon of Divine Power.
31. Hauz-e-Kauthar: A cistern of the Prophet (s.a.w.) in Paradise. Its special water he will offer to his true followers.
32. Qadiani: A defected apostate sect of Islam that doesn't believe in termination of prophethood on Mohammed (s.a.w.) and has made a pseudo-prophet as his successor and declares all Muslims as infidels who do not accept its that

pseudo-prophet. It has been officially declared disbeliever.

33. Salat-o-Salam: It is combination of two words Salat and Salam. Salam means greetings of salutation which is a prayer for security. Salat which is wrongly translated into Persian as Darood Sharif stands for the blessings, peace, mercy and beneficence prayed from Allah by all Muslims for the Prophet (s.a.w.). It is also a part of all prayers said by Muslims daily. It is a symbol of respect and allegiance to him, a very blessed job, a token of love with him, an obligation we owe him. Short form of this phrase is (s.a.w.)
34. Sanad: A Tradition consists of two parts: Sanad and Matan. The part that comprises the full chain of reporters is called Sanad. For judging authenticity of any Tradition its Sanad is first examined i.e. the antecedents of the reporters upon whose soundness depends the soundness of the report.
35. Isal: The state of a Tradition in Sanad of which a reporter is missing i.e. the chain is incontinuous, incoherent, not adjacent and continuous.
36. Mursal: The report in which Isal is found is called Mursal report.
37. Matrook-ul-Hadith: The reporter who may be forsaken to be reported further for his faults & flaws and lack of veracity.
38. Munkar: The report which is conflicting and contradictive to the authentic reports e.g. if a report is related which is on the same issue but paradox to that related by Bukhari and Muslim, it will be considered as Munkar report.
39. Rivayat: This means the narration attributed to the Prophet (s.a.w.) and his Companions. This differs from Tradition to such extent that it includes all circumstances in which it was reported, couple with detailed particulars of the person who mention it. This has been referred to as 'report' also in this booklet.
40. Mairaj: The Ascension. Allah's miraculous phenomenon in which He carried the Prophet (s.a.w.) from Ka'ba to Al-Quds and thence to Heavens where he met many apostles and saw some supernatural phenomena. All such event took place in an un-imaginable very short span of night.
41. Burraq: The horse shaped heavenly conveyance that was sent by Allah for the Prophet (s.a.w.) on the occasion of Mairaj for ascension to the Heavens.
42. Tariqat: The mysterious world of Sophism. A composition of doctrines and practices, ways and means, purportedly adopted for direct communion with Allah but is grossly antagonistic to the Islamic fundamentals, never mentioned and/or wanted in the Koran & Hadith. Accordingly it is no more a hoax, mystic hocus-pocus.
43. Shariat: The combination of Islamic laws, tenets, taboos, dogmas, doctrines, cults, creeds as enjoined by Allah in the Koran and interpreted by the Prophet

(s.a.w.) in Hadith i.e. his sayings. Its obedience is the *raison d'être* of every Muslim and is the real intention of Islam in which lies the salvation. Its other names are Shariah and Sharah.

44. Khawaja Khizr: In authentic Traditions his name is reported Khizr only. Khawaja is a mystic term. His identity is disputative. Per some he was a contemporary prophet of Moses (a.s.) and some declare him to be an angel sent by Allah towards Moses (a.s.) to show him some miraculous phenomena. To mystics, he is everlasting (as he has drunk Ab-e-Hayat) and is destined to show way to those who lose their way. Mystics claim to meet him who appears to exhort some particular matter to them. It is mere a tall talk - a spun story.

45. Ansar: Means helpers. The Madinite Muslims who helped the Prophet (s.a.w.) and his Companions (r.a.) when they migrated to Madina from Makkah. They shared them in their property and production.

46. Tabae: The Muslim who remained in the company of a companion i.e. Sahabi of the Prophet (s.a.w.).

47. Tashahud: A certain speech recited in daily prayers in which one avows Allah's divinity, Muhammad (s.a.w.)'s prophethood and sends blessings on him and on all pious servants of Allah.

48. Shiat: The state of being Shia or Shiite - an abhorrent Islamic sect who claims Ali (r.a.) and his descendents as the legitimate successors of the Prophet (s.a.w.) and considers the first three orthodox caliphs as usurpers and all other companions of the Prophet (s.a.w.) save three as apostate, abuses them and adheres to the cult repugnant to the Koran and Sunnah such as it has invented office of Imamate parallel to prophethood which is hereditary, fornication and telling lie in need are very blessed things per it. etc. etc.

49. Assalam Alaikum Ya Ahalal Quboor: A prayer made when one enters a graveyard in which peace and forgiveness for grave dwellers is solicited from Allah Almighty.

50. Badar/Qaleeb-e-Badar: Badar was the name of a well in Madina around which the first battle between Muslims and Makkah Mushrik (2 AH) took place in which seventy men of latter's were killed and thrown into the dried well in the arena to whom the Prophet (s.a.w.) addressed which event is remembered in traditions as Qaleeb-e-Badar. An equal number of the infidels was made POWs. The battle was fought in a very tense and tender condition. Muslims were very downtrodden, having no sinews of war whereas polytheists were armed to tooth and nail. But by the grace of Allah Muslim discomfited well armed and three times larger Qureshiite forces and slain their many chieftains. The Companions who participated in this battle were called Badri Sahaba. Allah was pleased with them so much so that He blessed them and admiring in the Koran forgave them. Hence Badri Sahaba are considered the most exalted persons after prophet.

51. Al-Harrah: A cooked up and much exaggerated story told by Shiite historians to defame and derogate their enemies Banu Umayyad, in which it is claimed that in the second year of his rule Yazid-I massacred thousands of Medinites who had thrown out his allegiance, the holy city was desecrated and many incredible actions were taken, many took shelter in the Grand Mosque of the Prophet (s.a.w.) wherein he is buried.

52. Azan: The loud call made for informing the Muslims to gather for congregational prayer i.e. Salat. The man who calls Azan is called Moazzin.

53. Iqamat: Another call, subsidiary to Azan, relatively low.

54. Marjia: Another misled Islamic faction that had adopted many bewildering beliefs e.g. they believed that actions were not any part of faith hence good or bad deeds caused no effect on faith whereas there are a number of Hadith of the Prophet (s.a.w.) declaring prayer, alms giving, fasting, shame, etc. as the parts of faith which enhance it, and sinful acts cause a decrease therein.

55. Darayat: Darayat includes the other part of tradition i.e. Matan, means text and contents of the Tradition. After examining Sanad, Darayat is checked for measuring authenticity of the Tradition. In this regard, the topic, contents, context, language, grammar and other allied matters of the tradition are scrutinized.

56. Shajrah-Sharif: The genealogy of mystics of a chain, a lineage of Sufi cult, a stemma.

57. Pir: The spiritual leader, head of a Sufi lineage, an office invented in utter repugnance to the Islamic tenets.

58. Munkar-ul-Hadith: The person from whom reporting of Hadith refused and abandoned due to his defects.

59. Aulia: (Sing. Vali) Means friends. The term is used for saints and godly people who may be pious, devout, upright and true followers of Shariat but contrary to this mystic hermits are wrongly held as Aulia.

60. Tawaf: Circumambulation. Revolving round any object. In Islamic term circumgyration of Ka'ba. This is a part of Hajj and Umrah i.e. pilgrimage to Ka'ba, and is a very blessed form of worship.

61. Mursalan: The act of reporting Mursal riwayat i.e. the report with inconsistent chain of reporters, leaving any reporter in narration such as Imam Malik didn't disclose the name of the Sahabi from whom he heard this report and narrated without mentioning his name from the Prophet (s.a.w.) directly.

62. Murfoun: The report with complete Sanad i.e. no reporter is left or hidden, chain is contiguous and names of all the reporters upto the Prophet (s.a.w.) are one by one

mentioned.

63. Kalalah: The person died issueless, parentless and intestate.

64. Ijtehad: The deduction, exertion, utmost effort to arrive at a decision in a situation, issue, matter or problem about which no order is mentioned in the Scripture or otherwise.

65. Davies and Davtas: The fabulous goddesses and gods of Hindu Mythology.

66. Kashi and Mathura: The two cities of India which are told by Hindus the birth place of their fanciful gods hence considered as the holy cities. The temples built there are incessantly visited by millions of Hindus for Yatra i.e. pilgrimage.

67. Ganesh: The fictitious god of wisdom and trouble remover in Hindu mythology. Son of Shivji and Parvati.

68. Murl: The title of Kirshanji - another imaginary Hindu god.

69. Isthana: Temple - a place of Hindu worship.

70. Darshan: View, look. Coming for sight of a holy man.

71. Ziarat: Pilgrimage, visit to see holy places or persons.

72. Parnam: Hindu way of greeting salutation.

73. Sajda-e-Tazimi: To prostrate in high esteem.

74. Dandwat: The Hindu word for prostration which they do before their false gods.

75. Pheray: Revolving round the formed god, by Hindus.

76. Parshad: The oblate offered by Hindus in the name of their visionary and fake gods.

77. Tabarruk: The eatables dedicated to tombs and considered as blessed food.

78. Bhajan: The hymns hymned by Hindus in adoration and admiration of their fantastic gods.

79. Inshallah: Arabic word which means "if Allah will". This is referred to by dutiful Muslim a work to be done, happened or occurred in future solely with the will of Allah i.e. he refers nothing to his own free will but to Allah Almighty alone.

80. Saquit: Broken, not continuous, incontinuous, missing any reporter.

81. Kazzab: The most lying man. It is the superlative degree of Kazib i.e. liar.

82. Tafarrud: The term used by the traditionalist, means solitude, loneliness. All the reporters of traditions are well known and familiar. But when any reporter reports any report from any other reporter from whom no other reporter reports any report it will be called that the former has Taffarrud with the latter and will be considered a flaw and fault.

83. Majhool: The reporter who is strange and unfamiliar to the traditionalists and whose whereabouts and antecedents are not known, the report he report is called "Majhool report".

84. Karamat: A term of mystics; synonym of miracle with, according to themselves, a little difference that the supernatural phenomenon showed by a prophet is a miracle and by non-prophet i.e. 'Vali' is Karamat. But it is a sheer hoax as it has no finding in the Koran & Hadith. All claims of Karamat are false in toto.

85. Ravi: The reporter of any tradition. The man who narrates, communicates, describes any information, from the Prophet (s.a.w.) or otherwise.

86. Kana Kazzab: Kana means one eyed, a blemish person. And Kazzab means the most lying man. The prefix of 'Kana' further enhances the intensity of the habit of telling lie.

87. Tasavvuf: The mysterious world of Sophism. A composition of doctrines and practices, ways and means, purportedly adopted for direct communion with Allah but is outright antagonistic to the Islamic fundamentals, and never mentioned and/or wanted in the Koran and Hadith. Accordingly it is no more a hoax, a mystic hocus-pocus.